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## DR. GUTHRIE AND SCOTCH PREACHING.\*

No one can practically acquaint himself with the respective peculiarities of England and Scotland, without being struck with the difference constituted by the manner in which preaching is estimated in the two countries.

In England you find great attention paid to preaching within certain circles, and those very extensive ones; but what presents itself in the form of a sectarian interest there, rises to a national interest in Scotland. A celebrated Scotch preacher, let him belong to whatever community he may, will be known and appreciated as such by all classes of the people, and his merits will be as freely discussed by sinners as by saints. Sometimes, in England, such a phenomenon as that which Mr. Spurgeon's ministrations offer engages all eyes; but it is not required, in Scotland, that the object of universal notice should possess this extraordinary character, all eyes being there in a considerable degree commonly directed to the class of objects of which this is so remarkable a specimen. You will hear perhaps as much dissatisfaction with the pulpit expressed in Scotland as in England, but it is dissatisfaction with an institution in which a personal concern is felt: and whereas on the south of the Tweed the world confines itself to means of public excitement quite distinct from those of the church, on the north of that discriminating stream the world unites with the church to draw the larger part of its excitement from the same sacred source.

The interest of a Scotch religious service mainly turns upon the preaching it contains. The devotional part of the service is made quite subordinate to the didactic part. Nothing can be conceived of more loose, and bald, and unimpressive, than the prayers which are commonly offered in the churches of Scotland. They are as familiar as if they were addressed to an equal; they abound in cant expressions which give to them the effect of greater sameness than any well-composed liturgy can have; and they dwell upon matters of fact, and points of opinion, to the exclusion of the characteristic utterances of feeling. The manner in which they are listened to, answers to their peculiarities.

\* The City, its Sins and Sorrows; being a Series of Sermons from Luke xix. 41. By Thomas Guthrie, D.D. Pp. 162. Edinburgh—Adam and Charles Black. 1857.

As the minister approaches the conclusion of his prayer,—the steps immediately conducting to that resting-place being well known,—a visible and audible shuffle takes place through the congregation, which increases to such a degree that the final words have to be guessed at by the worshippers. We believe we have never attended Presbyterian worship in Scotland without witnessing a scene of this kind, which reminds us of stories we have heard of the behaviour of certain shepherds' dogs, in giving, under similar circumstances, indications of their perception that the restraint to which, in imitation of their masters, they were subjected, was about to terminate. In better-trained congregations than those to which we have just alluded, we have had frequent experience that the hearing of the sermon was regarded as a full discharge of the duty imposed by the public administration of religion.

Scotch sermons, as might be expected from what has been already said, are strongly doctrinal. The dogma, as distinguished from the sentiment of religion, supplies their material; and the enforcement of belief in its intellectual form is their great aim. To defend some truth or to expose some error, is the work which the preacher, in fulfilment of his office, sets himself to do, and he does it, in what to an English ear seems a strange method, conducting his argument with all the vehemence of an appeal to the conscience against some scandalous wrong, and warming under his theme, as the logical process advances, to all the enthusiasm that an affectionate impulse could supply.

Setting aside the obvious deficiency which such preaching as this is chargeable with, it is but seldom well managed on its own logical ground. The Scotch theologians are bound down by their subscription to the Westminster Confession, and what they produce is a set of logical forms adapted to the statements of that Confession, rather than an exposition of the logic which truly relates to the religious subjects they discuss. Their discussions are sadly wanting both in the freedom and vitality which might make them representative of the real human interest involved in the points on which they touch.

Old Selden, in his *Table Talk*, gives this pertinent advice: "When you meet with several readings of the text, take heed you admit of nothing against the tenets of your church: but do as if you were going over a bridge: be sure you hold fast by the rail, and then you may dance here and there as you please: be sure you keep to what is settled, and then you may flourish upon your various lections." There is in Scotland a more tenacious grasp of "the rail" than elsewhere, and though the habit does undoubtedly admit of considerable "dancing here and there," the motion is not of that natural and pleasant and effective kind by which a man in the easy use of his legs passes along the road and leaves the bridge behind him.

There is another feature by which Scotch preaching is scarcely less marked than it is by its dogmatic character. It is generally very ambitious in style, abounding in figure and ornament and poetical language. This is to be attributed in some measure to a prevalent want of correct taste in composition; but it arises chiefly from that kind of reaction which the suppression of the sentimental element in religion occasions. The absence of that element is attempted to be supplied,—most inadequately indeed,—by such efforts of pictorial representation as may relieve the dullness of the mere reasoning by exciting the imagination in its favour.

A short time ago, we heard a sermon preached by a minister of some note before the Lord High Commissioner at the meeting of the General Assembly. The text was, "Every man shall bear his own burden." The preacher gave no hint that this passage of Scripture had any reference to responsibility for conduct. He indeed virtually excluded such responsibility by the manner in which he insisted upon the necessity of his hearers trusting in Christ for all that was or could be done morally on their behalf. The only burdens he enumerated were the outward circumstances of temptation, sorrow and death. He spent a great deal of time in the unnecessary proof that these circumstances were to be borne by the sufferers in their own persons and alone; and the real attraction of the discourse consisted of laboured descriptions of temptation, sorrow and death, respectively, so drawn up as to concentrate the interest of his hearers upon the mere facts of the case in hand. This was, we know, esteemed a very powerful effort of pulpit eloquence, and we do more than justice to our subject when we adduce it as a specimen of the kind of religious administration we have attempted to characterize.

There are, among the Scotch preachers of the present day, some remarkable exceptions to the normal state of pulpit procedure belonging to the class. We shall pass by the exceptions of a heretical character as unfairly connected with the case; but there are orthodox exceptions which justice requires us to notice.

The extraordinary reputation which Mr. Caird, of Errol, established by his sermon before the Queen, united with the strictly moral tone of that sermon, would lead us to speak of him as prominent among the improved race of preachers to be found within the Established Church, if we had anything more to say concerning him than what all the world knows. We have never heard him, however, and therefore prefer selecting from the ministers of the Establishment one whom we have heard.

Norman MacLeod, of Glasgow, is a preacher well worth hearing. He is a large-headed, large-bodied, healthy-looking man, scarcely yet arrived at middle age, who, if it were not for his marked clerical dress, would pass, with a stranger, for a farmer well to-do in the world, and living on easy terms with the flesh.

Very black hair, very broad shoulders, and a very open countenance, comprise a figure which compels your notice in the streets, and you immediately pronounce their owner to be at once good and strong natured. When you see this figure in the pulpit, your first impression is, that it must be by some strange mistake that one so secular in his appearance and bearing should have been thrust into the priest's office; but as he proceeds in his discourse, your attention is not only fully arrested by the substantial worth of what he says, but you find the charm of the religious exposition greatly increased by the large humanity whose outward indications had disturbed your sense of fitness. The sermon you listen to is orthodox; but it betrays an acquaintance and sympathy with other forms of thought besides that which orthodoxy embraces, and directs its main force to the advancement of those interests common to man as man, which are deeper and wider than the range occupied by any orthodoxy. Mr. MacLeod displays in his preaching a force of character which brings a congregation entirely under his influence, united with an aptitude for philosophical appreciation which enables him to turn that influence to higher and better accounts than those expressed by his own personality. We heard him preach in Edinburgh, on a Sacramental occasion, from, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." He uttered a few sentences which plainly expressed his orthodox belief on the subject of the atonement; but the whole strain of his discourse was directed to the illustration of that moral view of the death of Christ which his text exhibited; viz., that by the lessons it taught and the impulses it supplied, the evil influences of the world were repelled and destroyed. A finer setting forth of that great truth we never met with; and the manner in which the circumstances of the crucifixion were used to develop the contrast between evil and good,—the former typified by Judas and Pilate and Herod and the Jewish priesthood and people, and the latter by Christ himself,—was striking and powerful in the extreme. Mr. MacLeod would perhaps be surprised to learn that there were scarcely more than half-a-dozen sentences, in the lengthened address which he certainly intended to serve the purposes of his evangelical belief, that did not commend themselves to the hearty approval of heretics like ourselves.

The most popular preacher in the Free Church,—indeed, the most popular preacher in Scotland,—is Dr. Guthrie, of Edinburgh. He is a man of a very different build, both bodily and mental, from Norman MacLeod. He is a tall, thin man, who merits the name we have heard given to him of Lang Tam. He is past the prime of life, and bears evident marks of having undergone some wear and tear. A more expressive face than his cannot easily be found. It is especially fitted to convey

changes of feeling, being flexible in an extraordinary degree. Whatever emotion passes through the mind shines forth upon it as reflected in a glass. Comedy and tragedy are equally under its power, and an ample supply of native humour and pathos calls that power into constant exercise. Whenever Dr. Guthrie pleases, he can throw his audience into laughter or tears; and though he preserves in the pulpit a becoming gravity, his sermons are sometimes as amusing as they are impressive. An ability for anything like philosophical discussion, no one would think of pleading on his behalf; but it is with a kind of magical touch that he can excite the emotions of the human heart. He occupies no higher position in theology than he does in philosophy. He has received with an undoubting faith the current doctrines of his Church, and he uses them without critical examination as the frame-work in which he sets whatever he has to deliver. So little does he trouble himself with theological speculation, that he declared in a public meeting, not long since, that he had always found the text of the common English Bible quite sufficient for his purposes, and was accustomed to take no notice of anything in the nature of critical variation. Whenever the points of orthodoxy are directly touched upon by him, they are treated of in the most unqualified form, but they are invariably presented in connection with every benevolent sympathy of which the case in hand admits. It thus not unfrequently comes to pass that the dogma uttered and the feeling displayed are quite irreconcilable with each other; but all is done without consciousness of inconsistency, and has therefore the force of perfect sincerity in its favour. One of Dr. Guthrie's most ardent admirers is reported to have said with reference to this inconsistency, that if he had been a philosopher, he must have been a heretic.

He is known throughout England as well as Scotland for the zeal he has displayed in connection with the establishment of Ragged Schools. His conduct in that connection has exposed him to some blame. When he originated *The Original Ragged Schools* of Edinburgh, he was supposed to have pledged himself to a liberality which would have admitted Catholic co-operation in the instruction to be given; but it afterwards appeared that that instruction was intended to be of a character that would make it the instrument of his own religious views. Under these circumstances, another institution was formed, under the name of *The United Industrial Schools*, which admits of Catholic and Protestant instruction on equal terms. An unhappy controversy, on a matter which ought to be excluded from the region of controversy, was thus called into being, and Dr. Guthrie stands now at the head of only a portion of the benevolent movement, the whole of which might have contributed to the honour of his name. Our sympathies are altogether with *The United*

*Industrial Schools*; and we deeply regret that Dr. Guthrie should have taken what we consider a false position on a subject in which his interest is so true and strong, as we believe it to be. It would be doing him a great wrong not freely to acknowledge the debt of obligation due to him for what he has done in this great and good cause; and we make the acknowledgment the more freely because we think that if he had simply followed the suggestions of his own heart, instead of yielding to the party considerations that pressed upon him, the result would have been all we could desire in his favour. Our object in introducing this topic was not, however, to pass any general judgment upon his conduct, but to mark a fact which tells in the direction of his freedom from prejudice. At the annual meeting of *The Original Ragged Schools* in 1855, he brought forward the name of John Pounds, the Portsmouth Cobbler, connecting it not only with expressions of the highest admiration, but anticipating for it special distinction by Christ at the last day. He was afterwards reminded by the public press that John Pounds was a Unitarian. His friends blushed for him, and his enemies laughed at him, on this account. He took no notice of either; but having, shortly afterwards, to address an audience in London, he delivered, without dropping a word, the commendation he had uttered in Edinburgh. We could have wished that he had connected this second reference with an acknowledgment of the plain truth of John Pounds's heresy; but in spite of this deficiency, we accept the repetition of his offence as no small sign of grace.

Among the characteristics of Dr. Guthrie's preaching is its great plainness. No one can mistake his meaning, both the thought and language being always clear and simple, and level to the capacity of every member of his congregation. A short time after his coming to settle in Edinburgh, a party of gentlemen were disputing about his merits. Some commended and some disparaged him; when one of the company said, "Whatever can be brought against the man's preaching, it has one virtue which the preaching of other people seldom has: everybody I have spoken to, who has gone to hear him, understands all he says, and can give a straightforward account of it."

To this plainness must be added, as another attraction, the superabundant illustration by which his preaching is distinguished. Figure and fact and anecdote are made such plentiful use of, that one is sometimes tempted to think these things really constitute the skeleton of the discourse,—so many tales, so many comparisons, and so many descriptions of scenery, being first selected, and the outline being then filled up with the appropriate doctrines and appeals. This method of discourse is often pursued in violation of sound thought and literary propriety, and its faults are very glaring as seen in Dr. Guthrie's printed sermons; but when listening to his delivery of what he has to

say, the attention is too much absorbed in the succession of pictures presented, to mark any errors of composition. We have been told, on good authority, that having occasion, in the early part of his ministry, often to address the children of a country parish, and finding that he could only interest them by conveying what he had to say in some sensible representation, he was led by his success in the school to adopt the same means in the church. He soon made the further discovery that what had interested the children equally interested their parents, and on being translated to Edinburgh he rightly judged that even the modern Athenians were but "children of a larger growth."

The highest quality of Dr. Guthrie's preaching, however, is its pathos. You feel while he is speaking that your heart is in his hand; and when you look up to meet the gaze of pity which accompanies the trembling tones of his voice, the involuntary tear blinds your eyes. He can stir your sympathies to their lowest depths; and a casual sentence from his lips will sometimes affect you as easily as the wind moves the water. We believe his sermons are most carefully prepared, their striking passages at least being committed to memory; but we have been most impressed with instances of pathetic appeal which were evidently quite unpremeditated. We heard him once when he had to ask his congregation to sign a petition in favour of one of the Lord Advocate's Education Bills. The Free-Church party had been accused of promoting the measure on account of the sectarian advantages they might hope to reap from it. He suddenly stopped in the midst of a commonplace exposition of the case, and, breaking the connection of his address as the thought of the accusation crossed his mind, exclaimed, while the tears rolled down his cheeks, "What care I for the Free Church, or any Church upon earth, in comparison with my desire to save and bless those poor wretched children in the High Street!" It was as if a shock of electricity had passed through the audience. On another occasion he was preaching from the text, "As I live, saith the Lord God, I have no pleasure in the death of the wicked." He had just described the feelings of a father who had to turn away a depraved son from his door, and had told how the miserable child knew in his own heart that he had but to repent in order to be again received with gladness to the paternal home; when, lifting up his person and stretching forth his hands, he rung out the question, "Is there any one in this house who believes that *I* would have pleasure in the death of the wicked? Would I not do whatever I could to rescue the worst among you? And what am I, sinner as I am, in comparison with Him whose love I am vindicating?" It was as if a prophet spoke.

We have said that Dr. Guthrie is the most popular preacher in Scotland. You are obliged to wait outside of his church some time before it is opened, in order to secure the chance of hearing

him in his ordinary ministry, and even then you may have to stand during the whole service. The last time we were in his church, we observed that the collection which is usually made on entrance at the door of every Scotch place of worship was transferred to the body of the house and taken from the congregation while sitting at ease; and on inquiring the reason of the change, we were told that the rush of people made it impossible to do the work properly in the common way. This canny procedure, though very accommodating to the willing giver, pressed, we thought, rather hard upon the unwilling one.

Such popularity is of course taken full advantage of. We were passing down The Mound one day in the beginning of last year, when our eye was caught by a long line of monstrous advertisements stretching over the boarding which then enclosed the National Gallery. It ran thus: "*Signor Bosco, the eminent Italian Magician. Dr. Guthrie. Immense Success. The Messiah. A Midsummer Night's Dream. The Gospel in Ezekiel. Clara Novello.*" Dr. Guthrie's part in this frieze on the Temple of Fame arose from his having just published a volume of sermons under the title of *The Gospel in Ezekiel*. It has had, as the wall stated in favour of another production, immense success. Its sale has been almost unprecedented.

We cannot speak very highly of this book as a literary production. Its style is ambitious, without being regulated by good taste. It is likely to be eventually ranked with such books as *Hervey's Meditations*, though it displays greater truth and depth of feeling than that once celebrated work. Those who have heard Dr. Guthrie, and can connect it with his voice and manner, will form a higher estimate of its merits than it is possible for a mere reader to do. We have, moreover, a stronger objection to it than is involved in any literary considerations. The sermons are all founded upon a few verses in the thirty-sixth chapter of Ezekiel. In these verses, which relate to the release of the Jews from the Babylonish captivity, Dr. Guthrie professes to find the whole scheme of the Christian salvation according to orthodox views of the case. In pursuing this idea, the application he makes of his texts to the purpose of his discourses is often extravagant and absurd in the extreme. Ezekiel is not only treated as if he had signed the Westminster Confession, and the whole current of his religious thought thus falsely conceived of, but he is not even credited with the object which he plainly declares himself to have had in view, being considered as speaking about men and things which could not possibly have entered into his mind. He is indeed, with an unnatural and irreverent disregard of the true character and position he sustained, used merely as Dr. Guthrie's mouthpiece. By this method of scriptural interpretation, anything may be proved from anything in the Bible, and that sacred book turned into a mere nose of wax. We are persuaded that

more injury is done to religious truth, as that truth is connected with the Scriptures, by such unhallowed handlings of the Word as the one under notice, than by all the efforts of professed unbelief; and no stronger evidence of the unsustainable character of the orthodox theology could be afforded than that which is contained in the fact, that it is obliged to resort to proceedings bearing a comparison with this, in order to occupy a scriptural ground. We should speak more severely on this topic if we considered Dr. Guthrie personally responsible, in any marked degree, for the mistake into which he has fallen. We willingly acquit him, however, of everything like guilt in the matter. Neither by his disposition nor his habits is he fitted to appreciate the real right and wrong of the question under our notice. He has simply followed those who have gone before him along a very dangerous road; and we had far rather congratulate him upon the good and safe paths he has opened for himself, than expose the deviations from the way of legitimate travel into which he has been unwittingly led.

We have at last brought ourselves to the point we had mainly in view when we sat down to compose the present paper; but we have occupied so much time with this preliminary notice, that what we intended to be our principal topic must be reduced to a mere addendum to the desultory sketch already given.

We do wish, however, to direct public notice to a small volume, containing four sermons which Dr. Guthrie has just published under the title of *The City, its Sins and Sorrows*. The delivery of these sermons during the spring of the present year produced an extraordinary sensation. The subject was exactly adapted to the power and inclination of the man, and he threw himself into it with an abandonment which allowed full play to all his best characteristics. It is but a faint idea of the effect of their original utterance which can be gained from a perusal of these sermons, but we trust the extracts we shall give will be felt to have more than a common interest. We could easily find fault with the book, and we are far from entirely agreeing with some of its most marked recommendations; but where we disagree, as well as where we agree, we are charmed and bettered by some irresistible appeal to the good feeling of our hearts.

The City whose Sins and Sorrows are attempted to be set forth, is, of course, Edinburgh. We are therefore furnished with the following description of Edinburgh.

"It is said, 'Jesus beheld the city;' and now, turning our eyes from Jerusalem, let us behold this city. Ere the heat of the day has cast a misty veil upon the scene, or ten thousand household fires have polluted the transparent air, I take a stranger, to whom our city presents its beauties in all the charms of novelty, and conducting his steps to yonder rocky rampart, or some neighbouring summit, I bid him look. Our

ancient capital sits proudly throned upon her romantic hills. Gothic towers and Grecian temples, palace, castle, spires, domes, monuments and verdant gardens, picturesquely mingled, are spread out beneath his eye; and when rising from the waves of the neighbouring ocean, that with amorous arms embraces the land, the sun blazes up to bathe all in golden light, he bursts into admiration, and pronounces the scene, as well he may, 'the perfection of beauty.' Wherever he sweeps his eye, he finds a point of view to claim his admiration. There seems nothing here to weep for. What rare variety of hill and hollow! What a happy combination of ancient and modern architecture! Here two distant ages gaze at each other across the intervening valley; while there, fit ornament of a lone Highland glen, in the very heart of the city, crowned with cannon, and reverberating the roar of business, stands a craggy rock, proud emblem of our country's strength and independence. What scene so worthy of the enthusiasm with which the Jew exclaimed as he surveyed Jerusalem from the top of Olivet,—'Beautiful for situation, the joy of the whole earth is Mount Zion!'"\*

We add to this account of the general appearance of the City, a description of that deteriorated portion of it where the Sins and Sorrows dwelt upon have chiefly taken up their abode.

"Not a single house, nor a block of houses, but whole streets, once from end to end the abodes of decency, and industry, and wealth, and rank, and piety, have been engulfed. A flood of ignorance, and misery, and sin, now breaks and roars above the top of their highest tenements. Nor do the old stumps of a forest, still standing up erect beneath the sea-wave, indicate a greater change, a deeper subsidence, than the relics of ancient grandeur, and the touching memorials of piety which yet linger about these wretched dwellings, like evening twilight on the hills—like some traces of beauty in a corpse. The unfurnished floor, the begrimed and naked walls, the stifling, sickening atmosphere, the patched and dusty window,—through which a sunbeam, like hope, is faintly stealing,—the ragged, hungerbitten, and sadfaced children, the ruffian man, the heap of straw where some wretched mother, in muttering dreams, sleeps off last night's debauch, or lies unshrouded and unconfined in the ghastliness of a hopeless death, are sad scenes. We have often looked on them. And they appear all the sadder for the restless play of fancy. Excited by some vestiges of a fresco-painting that still looks out from the foul and broken plaster, the massive marble rising over the cold and cracked hearthstone, an elaborately carved cornice too high for shivering cold to pull it down for fuel, some stucco flowers or fruit yet pendant on the crumbling ceiling, fancy, kindled by these, calls up the scenes and actors of other days—when beauty, elegance, and fashion graced these lonely halls, and plenty smoked on groaning tables, and where these few cinders, gathered from the city dustheap, are feebly smouldering, hospitable fires roared up the chimney. But there is that in and about these houses which bears witness of a deeper subsidence, a yet sadder change. Bent on some mission of mercy, you stand at the foot of a dank and filthy stair. It conducts you to the crowded rooms of a tenement, where—with the exception of some old

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\* The City, its Sins and Sorrows, p. 15.

decent widow who has seen better days, and when her family are all dead, and her friends are all gone, still clings to God and her faith in the dark hour of adversity and amid the wreck of fortune—from the cellar-dens below to the garrets beneath the roof-tree, you shall find none either reading their Bible, or even with a Bible to read. Alas! of prayer, of morning or evening psalms, of earthly or heavenly peace, it may be said the place that once knew them knows them no more. But before you enter the doorway, raise your eyes to the stone above it. Dumb, it yet speaks of other and better times. Carved in Greek or Latin, or our own mother tongue, you decipher such texts as these:—‘Peace be to this house.’ ‘Except the Lord build the house, they labour in vain that build it.’ ‘We have a building of God, an house not made with hands, eternal in the heavens.’ ‘Fear God;’ or this, ‘Love your neighbour.’ Like the mouldering remnants of a forest that once resounded with the melody of birds, but hears nought now save the angry dash or melancholy moan of breaking waves, these vestiges of piety furnish a gauge which enables us to measure how low in these dark localities the whole stratum of society has sunk.”\*

The intended application of Christianity to the universal blessing of mankind, is thus as simply as it is finely stated.

“It was for a wider than a family circle Jesus taught us the prayer, ‘Our Father which art in heaven.’ How sweetly these words sound, when they rise in morning or evening orisons from a loving family! How impressive that prayer appears when, beneath the roof of some noble temple, a great congregation, embracing sovereign and subjects, titled peer and humble peasant, rich and poor, the lowly and the lofty, all on their knees, and with one voice uttering the words, acknowledge in men a common brotherhood, and in God a common father! And yet that sublime invocation, ‘Our Father which art in heaven,’ will never be offered in its full sublimity till the swarthy Negro, and the roving Indian, and the wandering Tartar, and the homeless Jew, and all the pale and darkfaced tribes of men, send it up swelling to the ear of God, like the voice of many waters and the voice of mighty thunderings. Then shall a free and glad world know the tenderness, the breadth and the length of the expression, ‘Our Father which art in heaven.’”†

To this may appropriately succeed a passage directed to the exhibition of the practical character of Christianity, as held forth in the primitive records of the gospel.

“The apostles were not content to preach only what are called doctrinal discourses. In the texture both of their sermons and epistles, they wove up doctrine and duty together. These were mingled as the woof and warp of that loom, where the flying shuttle weaves the sail with which men catch the winds of heaven, and impel the bark onwards to her desired haven. We see these inspired preachers coming down to the common business and practical duties of life—down from the throne of God—from the heights of the cross—from regions of such high speculation, that Peter owns himself to have lost sight of Paul, just as in summer day, when watching the lark as she rose from the dewy grass, we have seen her mount up on untiring wing, till she be-

\* *The City, its Sins and Sorrows*, p. 56.

† *Ibid.* p. 12.

came a mere dark speck upon the blue sky, and then, although her song still came ringing down, vanished from our field of vision. From heights so lofty the men, who were moved by the Holy Ghost, descended to expatiate on the most common topics that belong to practical piety. They taught masters how to rule, and servants how to work. They taught husbands how to love, and children how to obey. They laid down rules for a bishop's table. They no more thought it beneath their dignity to tell young women how to attire their heads and dress their hair, than to warn young men to 'flee youthful lusts.' They lifted up their warning against the sins of ordinary life. They raised beacons on every quicksand and sunken rock. They buoyed out the channel of salvation. Describing with downright plainness those fruits of the flesh which exclude from the kingdom, they did not sacrifice God's truth, human virtue, and precious souls upon the altar of a false and spurious delicacy. They went in among corruption, like the sunbeam which shows it, but suffers no taint through the contact. Descending from the loftiest to the lowliest subjects, theirs was the course of the eagle, which now on cloud-cleaving wing mounts upwards—soaring out of sight—and now sweeps down to brush the heather, or settle in her rocky nest. Overleaping all the laws of spurious delicacy, theirs was the noble spirit of the Roman. Men placed him at the bar of his country. They charged him with a violation of her laws. Fresh from the fight, covered with the blood of a battle field where he had led his country's armies to victory, he replied, 'I have broken the law, but I have saved the state.' And could I, by God's blessing, save a sinner, could I pluck some perishing one from ruin, could I successfully warn that young man or young woman who, all unconscious of their danger, are drawing near to the brink of destruction, I would throw delicacy to the winds, saying, I have broken its laws, but I have saved a soul.\*

In pointing out how the gospel in its actual administration is to be made subservient to the practical purposes contemplated, Dr. Guthrie especially insists upon the duty of Christians of different denominations to unite their efforts, irrespective of their differences, toward reclaiming the vicious population around them. "Let us thus," says he, "embrace the whole city and cover its nakedness, although, like Joseph, it should be robed in a coat of many colours. Let our only rivalry be the holy one of who shall do most and succeed best in converting the wilderness into an Eden, and causing these deserts to blossom as the rose." It will be perceived that, in the extract we are about to give, the liberality expressed is confined to Orthodox and Protestant circles, and thus not altogether what it should be; but, as things go, the expression is remarkable for its comprehensiveness, and what few men in Dr. Guthrie's position would have ventured upon. Considering the relation of the Free Church to the Established Kirk, it is indeed a refreshing exhortation.

"Let the ministers or representatives of the different denominations within the city—Episcopalian, Baptist, and Independent, United Pres-

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\* *The City, its Sins and Sorrows*, p. 32.

byterian, Free Church, and Established Church—meet, and form themselves into a real working Evangelical Alliance. Agreeing to regard all old divisions of parishes with an ecclesiastical right over their inhabitants as now-a-days a nullity, and so far as these are preventing Christian co-operation, and the salvation of the people, as worse than a nullity, let them map out the dark and destitute districts of the city—assigning a district to each congregation. Let every congregation then go to work upon their own part of the field, and giving each some 500 souls to care for, you would thus cover ‘the nakedness of the land.’ You would every where bring life into close contact with death, and cover the whole as the prophet with his own body did the dead body of the child. Every churchgoing family would have to charge itself with the care of one single family, with seeing that the children of that careless, godless household were got to school, and its members were brought out on the Lord’s day to the church of the district, or their own place of worship, with visiting them in their sickness, and helping them over their difficulties, and by all Christian kindness promoting both their temporal and eternal interests. In this way the work were not only practicable, but amid all its difficulties comparatively easy. It would prove a blessing to the families visiting as well as to the families visited. And I am confident that it would bring down the blessing of God on itself and on our country—in a few years presenting a result that would astonish earth and gladden heaven.”\*

From among the many affecting pictures of Sin and Sorrow which the volume contains, we can select but two. The first relates to a trial for drunkenness before one of the General Assemblies:

“Once a year, indeed, when church courts meet, our city may present a spectacle which fools regard with indifference, but wise men with compassion and fear. A pale and haggard man, bearing the title of ‘Reverend,’ stands at the bar of his church. Not daring to look up, he bends there with his head buried in his hands, blushes on his face, his lips quivering, and a hell raging, burning within him, as he thinks of home, a broken-hearted wife, and the little ones so soon to leave that dear sweet home, to shelter their innocent heads where best, all beggared and disgraced, they may. ‘Ah, my brother’ there! And ah, my brethren here, learn to ‘watch and pray that ye enter not into temptation.’ See there the issue of all a mother’s anxieties, and a father’s self-denying and parsimonious toil, to educate their promising, studious boy. In this deep darkness has set for ever a brilliant college career. Alas! what an end to the solemn day of ordination, and the bright day of marriage, and all those Sabbaths when an affectionate people hung on his eloquent lips! Oh! if this sacred office, if the constant handling of things divine, if hours of study spent over the word of God, if frequent scenes of death, with their most awful and sobering calamities, if the irremediable ruin into which degradation from the holy office plunges a man and his house along with him, if the unspeakable heinousness of this sin in one who held the post of a sentinel, and was charged with the care of souls—if these do not fortify and fence us against excess, then, in the name of God, ‘let him that thinketh he standeth take heed

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\* The City, its Sins and Sorrows, p. 112.

lest he fall.' You are confident in your strength, so was he. You can use without abusing, so once could he. I tell you I have seen ministers of the gospel charged by fame, dragged to the bar of their church, and degraded before the world as drunkards, whom once I would have as little expected to fall as I expect some of you—as you believe it possible that this vice shall yet degrade me from the pulpit, and cause my children to blush at mention of their father's name.'\*

The other picture, with which we must conclude our extracts, presents us with an instance of the public criminality to which childhood is so often, in this Christian country, condemned.

"Look at the case of a boy whom I saw lately. He was but twelve years of age, and had been seven times in jail. The term of his imprisonment was run out, and so he had doffed the prison garb and resumed his own. It was the depth of winter; and having neither shoes nor stockings, his red, naked feet were upon the frozen ground. Had you seen him shivering in his scanty dress—the misery pictured on an otherwise comely face—the tears that went dropping over his cheeks as the child told his pitiful story—you would have forgotten that he had been a thief, and only seen before you an unhappy creature more worthy of a kind word, a loving look, a helping hand, than the guardianship of a turnkey and the dreary solitude of a jail. His mother was in the grave. His father had married another woman. They both were drunkards. Their den, which is in the High Street—I know the place—contained one bed—reserved for the father, his wife and her child. No couch was kindly spread for this poor child, and his brother, a mother's son—then also immured in the jail. When they were fortunate enough to be allowed to be at home, their only bed was the hard bare floor. I say fortunate enough, because on many a winter night their own father hounded them out. Ruffian that he was, he drove his infants weeping from the door, to break their young hearts, and bewail their cruel lot in the corner of some filthy stair, and sleep away the cold dark hours as best they could—crouching together for warmth like two houseless dogs. A friend listened with me to that too true tale; and when he saw the woe, the utter woe in that child's face, the trembling of his lip, the great big tears that came rolling from his eyes, and fell on one's heart like red-hot drops of iron, no wonder that he declared, with indignation flashing in his eyes, 'They have not a chance, Sir, they have not a chance.'"+

We add nothing to these passages. If they affect others as they have affected us, they will excite as strong personal regard for their author, as they do unaffected admiration of his talents.

G.

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#### THE FOUR AGES.

If a man is not handsome at twenty, strong at thirty, learned at forty and rich at fifty, he will not be handsome, strong, learned or rich, in this world.—MARTIN LUTHER.

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\* *The City, its Sins and Sorrows*, p. 64.

† *Ibid.* p. 96.

## SIR EDWIN SANDYS.\*

THE more substantial token of the King's favour which followed the honour of Knighthood, to which allusion was made in the closing paragraph of our former article, was a noble estate in the county of Kent, including about 1100 acres of land, all except forty acres tithe-free. Northborne Court derived its name from having been the court-lodge of a manor belonging to the monastery of St. Augustine at Canterbury. In addition to the lodge there was a small chapel, used by the Augustinian monks when they visited this pleasant and fertile manor, the remains of which formed early in the present century, and may perhaps still form, a picturesque ivy-grown ruin. The demesne lands of the manor of Northborne, originally granted to the see of Canterbury, reverted in Archbishop Parker's time, by exchange, to the Crown. The estate had been enjoyed during his life by Sanders, the Queen's foster-brother, but on his death again became the property of the Crown. It was, like many similar possessions, for ever alienated by James, and found in Sir Edwin Sandys an owner who knew how to value and improve it. He turned to good account its picturesque capabilities. The ancient lodge was pulled down to make room for a dwelling-house better adapted to the purposes of its new owner, but the chapel was preserved and again turned to sacred uses. Northborne Court, as it presently arose, was a stately and convenient mansion, containing more than a hundred rooms, some of them wainscoted with cedar, and the principal rooms above opening on a spacious gallery. The gardens and grounds were especially beautiful, divided into hanging terraces, which retained their form and picturesque character long after the mansion which they surrounded was levelled to the ground. In the middle of the last century it was visited and described by Mrs. Carter in more than one of her printed letters. One mound rising above another in the garden, reminded her of "the pensile groves of Babylon." To this mansion Sir Edwyn Sandys probably brought his fourth wife, Catherine, the daughter of Sir Richard Bulkley. Here also he gathered around him his tenants and neighbours in 1616, when proceeding to discharge the duties of the shrievalty for the county of Kent.

In addition to Northborne, Sir Edwin Sandys obtained a grant from the Crown of the manor of Appleton, in the same county.

It does not appear that the Royal bounty had the effect of

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\* Continued from p. 43. To the general date given at p. 32, it may be added more particularly, on the authority of the "Collections for the History of Worcestershire" and Collins's Peerage (VII. 315), that Edwin Sandys was born Dec. 9, 1561, at six o'clock in the morning; that his godfathers were Sir Thos. Russell, Knt., and Thomas Blount, Esq., and his godmother was Mrs. Margaret Sheldon, widow.

relaxing his patriotism, as a reference to the comparatively slight memorials of Parliamentary proceedings in his days now accessible to us will abundantly prove. Thomas Fuller, in his *Worthies of England*, says of him, "He was περιδέξιος, right-handed to any great employment, and was as constant in all Parliaments as the Speaker himself, being beheld by all as an excellent patriot (faithful to his country without being false to his king) in all transactions." Anthony Wood, who is usually costive in his praise, especially when a patriot is his subject, speaks in a similar strain, and adds, "that he was a person of a great judgment and of a commanding pen, a solid statesman, and as my author saith, '*ingenio et gravitate morum insignis*.'" In James's first Parliament, elected 1603, he took his seat for the borough of Stockbridge, his colleague being Sir William Fortescue. He united himself at once with the band of country gentlemen, a small but increasing party, anxious to protect and advance constitutional liberty, and to make the expenses of government as little burthensome as possible to the mass of the people. James had alarmed the constitutional jealousy of the friends of liberty by a Proclamation respecting the choice of representatives, in which too little regard was paid to the people's freedom of choice. The consequence was a series of struggles between the Monarch and his Parliament, in which the latter, even when they seemed to give up a right, substantially gained the advantage over the prerogative claimed to be exercised by the former. Mr. Hallam, speaking of this Parliament, remarks, "Complaints were uttered and innovations projected which Elizabeth would have met with an angry message, and perhaps visited with punishment on the proposers." The first complaint was against purveyance and the incidents of military tenure. The purveyors, who were the instruments for the exercise of the prerogative of obtaining suitable provision for the Royal household, shamefully abused their functions, and increased their private gains in the same degree that they wronged the King's subjects. Ornamental trees were wantonly felled, or were only saved by the payment on the part of their owners of extortionate fees. The creditors of the household were forced to pay poundage, sometimes amounting to fifteen per cent. In payments to the Crown, it was asserted that where the subject gave three pounds, one pound only reached the Royal treasury. These extortionate officers lived at the cost of those whom they oppressed, and commanded labour for which they paid little or no recompence. In endeavouring to abate the pressure of these and other feudal burthens, Sir Edward Sandys was powerfully aided by the learning and eloquence of Sir Francis Bacon.

The King watched with ill-concealed dissatisfaction the proceedings of his first English Parliament, and towards the close of the session (June 10th) gave vent to his complaints in a speech,

described in a contemporary despatch as "full of anger," of which no record has been preserved. If we may judge of it from the reply, the topics of the King's complaints were, the presumption of the House of Commons in claiming as a right privileges which were mere matters of Royal favour,—in taking from his Court of Chancery the decision of contested elections,—and in making the ancient prerogatives of the Crown, wardships, marriages and purveyance, the subject of their debates. The Commons defended themselves in an able document, drawn up by a select committee and presented by Sir Thos. Ridgway. Hume, in a note to his History, assigns the authorship of this important state paper to Bacon and Sandys. The spirit of constitutional freedom which pervades it is destructive of Hume's theory of the absolute power of the Tudors, and disproves his assertion that the principles of liberty, however they might fascinate men of enlarged minds, were unknown to the generality of the people. He admits that the remonstrance is drawn with great force of reasoning, but concludes, from the supposition of its not appearing on the Journals of the House, that it "was much beyond the principles of the age," and therefore had not been presented to the House, or had been rejected. But the truth is, as Dr. Vaughan has shewn (*History of England under the Stuarts*, I. 33, note), the first paragraph of the remonstrance is entered in the Journals. In the important debates respecting the privileges of Parliament which arose in 1621, this document was distinctly referred to as having been read and adopted by the House. It bore the title of "A Form of Apology and Satisfaction to be delivered to His Majesty," and while justifying the measures which had given him offence, asserts, in language of great clearness and force, the constitutional rights and liberties of Parliament. Amongst other things, it maintains that their privileges and liberties are their right and inheritance, no less than their very lands and goods; that they cannot be withheld from them, denied or impaired, but with apparent wrong to the whole state of the realm; and that their making request, at the beginning of a Parliament, to enjoy their privilege, is only an act of manners, and does not weaken their right. The argument drawn from the submissiveness of Elizabeth's later Parliaments, is put aside by the plea, that they waived their rights in deference to the age and sex of the Queen. The substance of the "Apology" is given by Hallam (*Constitutional History*, I. 416—419), and the document itself is preserved in Petyt's *Jus Parliamentarium*. If nothing else were known of Sir Edwin Sandys than that he had been one of the authors of this first assertion, during the Stuart dynasty, of those great principles of constitutional liberty which were during the reigns of James and Charles matters of perpetual struggle, and which the Revolution of 1688 finally established, it would suffice to prove his title to a place

of honour among English patriots. The King vented his disgust in a confidential letter to one of his courtiers, saying he would rather live the life of a hermit in a forest, "than be a King over such a people as the pack of Puritans are that overrules the Lower House."

Sir Edwin Sandys, like others who have struggled for English liberties, vigilantly watched the granting of supplies. In the "Parliamentary History" (V. 149), there is mention of a debate on supply, in which he and Sir George Moore were the only two members who pleaded for economy and retrenchment. Sir Edwin "urged this adage, *Largire de te fili*—give of your own, since the poverty of the land ought to be considered and as much eased as may be." There are preserved in the Harleian MSS. in the British Museum (No. 6846, fol. 197), the heads of this speech or of another on a similar occasion, when the House was discussing the "relieving the King's wants." It must have been one of his early appearances, if not his maiden speech;\* for he speaks of himself as "having been a hearer and no speaker; but he was constrained to offer his mite to the treasure of their counsel." He reminds them that they owe a duty to the country as well as to the King; that flattery to the Prince is as much to be avoided as popularity-hunting from the people. After some caustic remarks on the usual rewards and fit desert of flattery to kings, he describes the transitoriness of popularity, "won with a trifle and lost in an instant." Then referring to a report of the Lords concerning the King's debts, he calls it "grievous." The spending more than he received, he denominates a disease hard of cure. He spoke this with no aim at popularity, but from respect to the scripture, "Fear God and honour the King." He spoke gratefully of the blessings which the King's reign had brought in, especially peace and tranquillity, but reminded them how the mysterious wisdom of God had mingled troubles with blessings, and especially how he had laid wormwood upon their hearts by sending amongst them, in times of peace, a wasting pestilence which had destroyed more lives than many years of war.† Distress was widely spread; traffic was stopped; the poor farmer could find no market for his grain, nor the grazier for his cattle; rents were every where falling off; the gentry were crippled; formerly many of them had ready money for the supply of their wants; now where three of this kind were found, there were thirty who were behind-hand. Seeing the temper of the House, all the speeches having been the other way, he did not propose to restrict their liberality; but he wished those facts

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\* We are not aware that this document has ever been printed, or alluded to by any writer on English History.

† The Plague of 1603 cost in London alone 30,244 lives. The King retired in terror to Lord Pembroke's seat in Wiltshire. A hapless man whose house was infected was, for going to court, whipped through the streets of the metropolis.

to be weighed, and they must be placed in the other scale. The other heads of this speech are given briefly and terminate abruptly; but what remains evinces the manliness of his spirit and his tact while he addressed a popular assembly, in asserting the claims of the people to constitutional government, yet not forgetting the prerogatives of the Sovereign.

The peaceful policy of James was favourable to the growth of population in England, and early in his reign emigration became a necessary drain for its redundant stream. The love of adventure, which in Elizabeth's time had found occupation by sea and land in the navy and army, was now devoted to colonization in the new world. In 1606, the Virginia Company of London was established, to which the King gave by letters patent an extensive territory along the Atlantic coast of N. America. The golden dreams of the projectors were not realized; but notwithstanding the reverses and calamities which awaited the colonists, the Company was greatly enlarged in resources and influence in 1609, by being joined by many of the nobility and gentry of England, amongst whom were the Lord De la Warre, the Earls of Southampton and Warwick, and Sir Edwin Sandys. It received at the same time extended powers from the King, and these were in 1612 enlarged by a third patent, which gave to the adventurers the Bermudas and all islands within 300 leagues of the Virginia shore. The popular enthusiasm of that day resembled the feeling in our own times towards California. "The people of England," says Bancroft, "exulted in the anticipated glories of the rising state in Virginia. The theatre rung with its praise. Shakspeare, whose friend, the popular Earl of Southampton, was a leader in the Virginia Company, echoed the general enthusiasm. His splendid prophecy promised the English nation the possession of a hemisphere, and extolled King James as the patron of colonies, "like the mountain cedar, reaching his branches to all the plains about him."

"Wherever the bright sun of heaven shall shine,  
His honour and the greatness of his name  
Shall be and make new nations."

No one took a deeper interest in this great colonial experiment than Sir Edwin Sandys. Where he could not aid the colonists by his own influence at court, he succeeded in obtaining that of Sir Robert Naunton. Sir Edwin was elected Governor and Treasurer of the Company in 1619, and discharged his duties very efficiently; for Stith, the early historian of Virginia, speaks of him as "a person of excellent understanding and judgment, of great industry, vigour and resolution, and indefatigable in his application to the business of the company and colony." But the appointment was distasteful to the King, who remembered and resented the freedom of his parliamentary career. When the election of 1620 approached, James, in no measured terms,

denounced Sandys, saying that he knew him to be a man of exorbitant ambition, and that the Company might, if they would, choose the D——l for their Governor, but not Sir Edwin Sandys. To evade the difficulty occasioned by the King's prejudices, the Earl of Southampton was appointed Treasurer, and Sandys was elected as his Deputy.

It was in part through his official relations with the earlier American colony, but in part through his sympathy with men making sacrifices for religious liberty, and the local connection of his family in former years at Scrooby with Mr. Brewster, that Sir Edwin Sandys was concerned with the Pilgrim Fathers and their removal to New England. When the church at Leyden had resolved to emigrate to the New World, they sent agents to London to negotiate with the Company. The letter which follows is addressed to Pastor Robinson and Elder Brewster.

"After my hearty salutations—The agents of your congregation, Robert Cushman and John Carver, have been in communication with divers select gentlemen of his Majesty's Council for Virginia; and by the writing of seven articles, subscribed with your names, have given them that good degree of satisfaction which hath carried them on with a resolution to set forward your desire in the best sort that may be for your own and the public good; divers particulars whereof we leave to their faithful report, having carried themselves here with that good discretion as is both to their own and their credit from whom they came. And whereas being to treat for a multitude of people, they have requested further time to confer with them that are to be interested in this action about the several particulars, which in the prosecution thereof will fall out considerable, it hath been very willingly assented unto; and so they do now return unto you. If therefore it may please God so to direct your desires as that on your parts there fall out no just impediments, I trust by the same direction it shall likewise appear that on your parts all forwardness to set you forward shall be found in the best sort which with reason may be expected. And so I betake you with this design (which I hope verily is the work of God) to the gracious protection and blessing of the Highest. Your very loving friend,

"London, November 12, 1617."

EDWIN SANDYS.

In their deeply interesting reply (dated Leyden, Dec. 15, 1617), Robinson and Brewster say, amongst other things,—

"Now we persuade ourselves, right worshipful, that we need not to provoke your godly and loving mind to any further or more tender care of us, since you have pleased so far to interest us in yourself, that, under God, above all persons and things in the world, we rely upon you, expecting the care of your love, the counsel of your wisdom, and the help and countenance of your authority. Notwithstanding, for your encouragement in the work so far as probabilities may lead, we will not forbear to mention these instances of inducement. 1. We verily believe and trust the Lord is with us, unto whom and whose service we have given ourselves in many trials, and that he will graciously prosper our endeavours according to the simplicity of our hearts therein. 2. We are well weaned from the delicate milk of our mother country, and inured to the

difficulties of a strange and hard land, which yet, in great part, we have by patience overcome. 3. The people are, for the body of them, industrious and frugal, we think we may safely say, as any company of people in the world. 4. We are knit together as a body in a more strict and sacred bond and covenant of the Lord, of the violation of which we make great conscience; and by virtue whereof we do hold ourselves straitly tied to all care of each other's good, and of the whole by every, and so mutual. 5. And lastly, it is not with us as with other men, whom small things can discourage, or small discontentments cause to wish themselves at home again. We know our entertainment in England and Holland. We shall much prejudice both our arts and means by removal; wherefore should we be driven to return, we should not hope to recover our present helps and comforts, neither indeed look ever to attain the like in any other place during our lives, which are now drawing towards their periods."\*

It was in the year following the date of this correspondence that the Secretary of State, under the influence of Sandys, entreated the King to permit these his subjects to enjoy, under his protection in America, liberty of conscience, that they might extend the King's dominion and carry with them the gospel. The King seemed to approve the plan, and asking what profits were anticipated, was answered, "Fishing," for they then thought of settling in the north of Virginia. He replied in his customary style, "So God have my soul, 'tis an honest trade; 'twas the apostles' own calling." But on second thoughts the King referred the matter to some of the apostles' asserted successors, his bishops. But with them the Pilgrims were not minded again to entangle themselves, and surely they were wise.

George Sandys, the traveller and poet, brother of Sir Edwin, went out to Virginia in the suite of Sir Francis Wyatt, the Governor. The dissensions which arose amongst the adventurers in England destroyed the Company. "There is a great faction" (writes Mr. Chamberlain to Sir Dudley Carleton, April 19, 1623) "fallen out in the Virginia Company. The heads on the one side are the Earl of Southampton, the Lord Cavendish, Sir Edward Sackville, Sir John Ogle, Sir Edwin Sandys, with divers others of meaner quality. On the other side are the Earl of Warwick, Sir Thomas Smith, Sir Nathaniel Rich, Sir Henry Mildmay, Alderman Johnson and many more. On Monday, they were before the King with their accusations and allegations, where Sir Edward Sackville carried himself so malapertly and insolently, that the King was fain to take him down soundly and roundly; but I hear that by means of the Lord Treasurer, he made his peace next day." A little later, he writes: "On Wednesday, at the Bermudas Court, Sir Edwin Sandys fell foul upon the Earl of Warwick, the Lord Cavendish seconded

\* These extracts are taken from Young's "*Chronicles of the Pilgrim Fathers*," pp. 58—61, now a very scarce book, which well deserves being reprinted in this country.

Sandys, and the Earl told the Lord before his face he believed he lied. The lie passed and repassed, and they are got over to try their fortune; yet we do not hear they are met, so that there is hope they may return safe. In the mean time, their ladies forget not their old familiarity, but meet daily to lament their misfortune. The factions in these two companies are grown so violent, as Guelfs and Gebellines (*sic*) were not more animated against one another; and they seldom meet upon the Exchange or in the streets but they brabble and quarrel; so that if that society be not dissolved the sooner, or cast in a new mould, worse effects may follow than the whole business is worth."

The Virginia Company proved the source of trouble to Sandys and all concerned with it. The extravagant hopes which attended its birth led many to become adventurers who were ill prepared to sustain the burthen which it involved. One of the contemporary news-writers gives, in 1613, to Sir Dudley Carleton a little narrative which shews that gambling in shares was not unknown in the 17th century: "When the business at Virginia was at the highest in that heat, many gentlemen and others were drawn by persuasion and importunity of friends to underwrite their names for adventurers; but when it came to the payment, specially the second or third time, their hands were not so ready to go to their purses as they were to the paper, and in the end flatly refused. Whereupon they are sued by the Company in Chancery, where this action finds such favour, that they have ready despatch, and the underwriters are forced to make payment, which amounts to a round sum between £3000 and £4000."

There is one incident connected with Virginia during Sandys's connection with the Company which requires to be mentioned, for the baleful consequences which have ever since fallen on the Southern States of America, and which at the present moment threaten the disruption of the Union. In August, 1620, a Dutch man-of-war entered James river, having on board twenty Negroes. These were sold to the colonists, who were eager to obtain labourers, and then began the accursed "institution" of Negro Slavery in America. This event, pregnant with so much future calamity to the States and the world, took place a few months before the arrival of George Sandys\* and his nephew Sir Francis Wyatt, the Governor. The year when their official connection with Virginia commenced is, however, memorable as that in which the culture of cotton began in America. The seeds were planted as an experiment, and their "plentiful coming up" was even then matter of interest in both worlds. It may also be mentioned to the honour of the Sandys brothers, that means

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\* George Sandys acquired equal celebrity as a traveller and a poet. His name occupies the foremost place in the history of American literature, for it was during his residence in Virginia that he translated the *Metamorphoses* of Ovid, which were first published in London, in folio, 1626.

were taken to establish and to endow a university in the colony. Bancroft gives us, in his valuable "*History of the United States*" (Chap. iv.), a very remarkable sketch of the policy of Sandys in securing the domestic comforts of the colonists, and thus promoting their personal virtue and love of home. "Sir Edwin Sandys, the new Treasurer, was a man of such judgment and firmness, that no intimidations, not even threats of blood, could deter him from investigating and reforming the abuses by which the progress of the colony had been retarded. At his accession to office, after twelve years' labour, and an expenditure of £80,000 by the Company, there were in the colony no more than 600 persons, men, women and children; and now in one year he provided a passage to Virginia for 1261 persons. Nor must the character of the emigration be overlooked. Few women had as yet dared to cross the Atlantic; but now the promise of prosperity induced ninety agreeable persons, young and incorrupt, to listen to the wishes of the Company and the benevolent advice of Sandys, and to embark for the colony, where they were assured of a welcome. They were transported at the expense of the corporation, and were married to the tenants of the Company, or to men who were well able to support them, and who willingly defrayed the costs of their passage, which were rigorously demanded." The historian proceeds to describe the success of the experiment, and how it was repeated in following years. "Domestic ties were formed; virtuous sentiments and habits of thrift ensued; the tide of emigration swelled; within three years, fifty patents for land were granted; and 3500 persons found their way to Virginia, which was a refuge even for Puritans."

The dissensions of the Company at home, and the calamities of the colonists, many of whom were massacred by the Indians, gave the King a pretext for recalling his patent. The Company refused obedience to the illegal exercise of prerogative. The King brought them before his Court of King's Bench, which in 1624, with a complaisance which was more loyal than legal, decided in accordance with the King's wishes. It was the policy of the Stuarts to treat colonial patents and corporation charters as their private property, which they might manage according to their absolute will.

It would, however, be doing a great injustice to the memory of Sandys, if we were to quit the subject of his share in the establishment of Virginia without recording how he used his power to secure free and good government to the colonists. The best writers on the early history of America unite in ascribing to his enlarged views and love of liberty, the wise and liberal policy which the London Company adopted. He procured the introduction of the ballot to secure freedom of election of the Company's officers. By his influence representative government was established in the colony. The first assembly met in June,

1619, when he was Treasurer. By the constitution established in 1621, the assembly became independent of the London Company. The right of trial by jury was secured by the same constitution. Bancroft does no more than justice to the patriotism of those men who conferred these boons on Virginia, when he says, "The London Company merits the fame of having acted as the successful friend of liberty in America. It may be doubted whether any public act during the reign of King James was of more permanent or pervading influence; and it reflects glory on the Earl of Southampton, Sir Edwin Sandys, and the patriot party of England, who, unable to establish guarantees of a liberal administration at home, were careful to connect popular freedom with the life, prosperity and state of society of Virginia, that they never could be separated."

To the other names specified by Bancroft, it is certain that that of Sandys's intimate friend, Nicholas Ferrar, should be added. He bravely stood by the side of Sandys, both in and out of Parliament, in resisting the despotic measures of the King's government. During the proceedings of the Court against the Company in 1623, these two friends, together with the Lord Cavendish, gave a remarkable proof of personal energy and despatch. It was necessary very suddenly to prepare a reply to a *quo warranto*, to exhibit before the Privy Council. The demand was made on the Thursday before Easter, and the reply was imperatively demanded to be given in on the following Monday. By incessant toil, these three gentlemen (giving themselves only two hours' sleep between the Thursday and Sunday morning) prepared the reply. Whilst they recruited their jaded strength with sleep, their work was fairly transcribed by "six nimble scribes." It was finished by five o'clock on Monday; at six, the Company met in court, and considered it till twelve; at two, they went before the Privy Council, and, to the equal astonishment and chagrin of their opponents, handed in what proved an incontrovertible defence. Baffled in this attack, the enemies of the Company resorted to other proceedings, in which, as has been already stated, they were more successful.

(To be continued.)

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#### SOUND PROTESTANT DOCTRINE.

REVERENCE the writings of holy men, but lodge not thy faith upon them, because but men; they are good pools, but no fountains. Build on Paul himself no longer than he builds on Christ; if Peter renounce his Master, renounce Peter. The word of man may convince reason; but the word of God alone can compel conscience.—QUARLES.

## A MINISTER'S RETROSPECT.

## CHAPTER V.

## ORDINATION AND FIRST SETTLEMENT.

SOON after leaving York College, I was invited to settle with a small but in every sense respectable congregation in the West of England. I will call the place A; and when I remove, it shall be to B; and ultimately to C; where I hope quietly to live out my remaining days. The invitation was unanimous and cordial; and none of my friends doubted for a moment (not even uncle Peter in his prudence, or my mother with her tender fears) as to the propriety of my accepting it. The moderate distance of A from my own nearest connections seemed a great recommendation. But I had sore misgivings myself. I was scarcely twenty-two years of age, and felt a most discouraging sense of my youth and inexperience, together with a profound impression of the solemnity and magnitude of the work of the ministry to which I was invited. "Who is sufficient for these things?" asked the great Apostle of the Gentiles. I felt my personal answer ready, with its almost desponding negative, in the depth of my soul's sincerity: I am not sufficient yet, if I can ever hope to be. Had I been invited to a co-pastorship, or to the position merely of assistant minister with some one who was older and more experienced in the duties of so high an office, I should have felt less difficulty. Had uncle Peter, or any one else, offered me even the position of assistant in his school, with occasional help in his ministry, for a few years, during which I might have gone on with a course of systematic theological reading, the mere outline of which seemed to have been opened to me by my studies at York, I should have been truly thankful to postpone for a few years at any rate this too responsible undertaking, and make them years of fuller preparation. But uncle Peter had given up his school, to repose a little upon his oars; yet he neither needed nor could afford the aid of an assistant minister in his quiet congregation. I had a deeper wish still; but I knew it to be impossible, and therefore never breathed it. This was, to go back to York College for another session. The now customary sixth year's course of study is an addition, since my days, to the regular course; yet (I am surprised to be told) a student is occasionally to be found who is desirous of shirking it. So little do we prize existing advantages! So earnestly did I long for what could not be!

Family circumstances, too, made it necessary that I should not only at once relieve my father from all further burden on my account (already long enough continued), but if possible that I should contribute to the education and advancement of my younger brothers. His health was decidedly failing, and appre-

hensions only too well-founded were entertained for his ability to continue much longer the laborious duties of his profession. So I settled at once, cheerfully, manfully and trustfully, under a feeling of duty to my family, and with the resolution to "spend and be spent" freely in the work of my ministry.

Ordination services were then much more customary among our body than they are now. On a young minister's first settlement, Ordination was the rule, its omission was the exception. And I am disposed to regret that so appropriate and useful an observance should have since fallen so much into disuse. I care not indeed for the name of the thing; except that I might wish it had been known by a different name, as I believe the repugnance to the observance has been in a great degree attributable to the name alone. But, looking back to fifty years ago, I can undertake to say that, among my contemporaries and elders in those days, it was not looked upon in any formal or superstitious point of view. None of us regarded it as in any way conferring "holy orders" or "pretended holy orders;" but we considered it as a simple and becoming recognition of a new labourer in the sacred calling of the ministry, offered on the part of the congregation which had called him to minister among them, and on the part also of his older fellow-labourers in the neighbourhood. It seemed a graceful and kindly cementing of the new connection. It was a solemn and affectionate initiation of the young man into his duties. It certainly afforded an opportunity, which is hardly found on any other occasion, for the direct consideration of the purposes and constitution of a Christian church, and of the mutual duties arising out of the relation of minister and people. Dr. Priestley had written to Mr. Frend, in 1790: "What we mean by ordination is, recommending a brother to the Divine blessing, and giving him and his congregation some good advice." And from that time to this, I believe nothing else has been either meant or attempted on any such occasions among us. No doubt, Ordination did mean more in the earliest times of English Presbyterianism, as it does now in the Scottish Church and among the Irish Presbyterians. But with the failure of the hope of an established Presbyterianism in England, the attempt to enact its discipline as a voluntary system had also slackened; and the words of Priestley describe very unceremoniously the state of feeling under which I was ordained.

It curiously happens that, while thus among the representatives of the old English Presbyterians this office has come to be less and less regarded, the Independents (to whose ancestors it seemed like the assumption of a power to communicate holy orders) are more and more disposed, of late years, to adopt it in the settlement of their young ministers. We have, from the time of the Revolution, been just as truly *independent* as they in the constitution of our churches; and we need not, at this time of

day, fear to sanction the assumption of power by some grim imagined Presbytery, which never existed in England except in the desires (scarcely indeed in the expectations) of a century and half ago.

So I was ordained, of course; but not till I had spent several weeks in the full exercise of my ministry;—a sufficient proof, by the bye, of the light in which this service of Ordination was held by all the parties concerned. Dr. Toulmin, who had lately removed to Birmingham, but rejoiced in every opportunity of expressing his continued interest in the West of England, gave the sermon to the congregation, and uncle Peter the charge to his nephew and pupil. This last was tender, kind and wise, and almost paternal not only in its tone towards me, but in the expression of the old man's personal satisfaction and pride in welcoming his sister's son, if he might not one of his own, into the work to which he had devoted a good and industrious life. It was a solemn yet cheerful and hopeful service, which thus consecrated me to my work, and the people also, I may say, anew to theirs as a Christian congregation. It confirmed, for it could hardly deepen, my desires to be useful, and elicited great good-will and readiness of co-operation towards me, on the part of the congregation. At least I thought so; for I found their good-will ready to meet me on all hands. They had been in an unsettled state for two years previously, their last minister having run somewhat wild about *human equality* during the French Revolution, and having in due consistency given up his "pretended holy orders" (though, by the bye, he rather gained than lost precedence thenceforth among his fellow-men, as he became a very prosperous man of business from being a poor Dissenting minister). All parties were rejoiced at seeing a fair prospect of settled weather again, and were willing to regard our union as likely to be lasting. For myself, I considered it like taking a wife, for better, for worse, for richer, for poorer, till death (or some great calamity) should us part. And with right good-will and devotedness I began my work.

The most exacting and laborious part of a young man's ministry, in our denomination at least, for the first eight or ten years of his ministry at any rate, is the composition of sermons. I lay extempore preaching out of the question as insufficient (except in the very rarest instances) to satisfy the demand of our educated people. Even among those denominations in which extempore preaching (or the *memoriter* method, as its imitation) used to be universal, the improved education of their ministers, yet more than that of their laity, has of late years been the occasion of introducing written discourses in an increasing number of instances. Among us, if any one is to preach extempore, he must give no less time and attention to the preparation of his discourses, than those of us who read from our written notes.

How to prepare continuously two original discourses a-week, was to me (as to many other young ministers it has been and must continue to be) a great perplexity. I had perhaps fifteen or eighteen sermons already in stock, the produce of college and vacation hours, including certain well-saved college theological orations, and the young innocents alluded to in a former chapter. My fellow-students had looked upon this as a wonderful professional capital to begin the world with, and some had rather envied me my possessions; while one of them, who was about to settle with a congregation, bespoke an early loan, offering a return in kind. The loan I gladly accorded; but the return I could not bring myself to accept. My feeling was of this kind: It is presumed that every discourse I preach is my own thought and my own heart, unless it be announced or generally understood to be otherwise. I therefore laid it down distinctly to myself that I never could preach any discourse that was not my own, without announcing it as such at the time. The effect of doing this would obviously be very awkward (unless in rare and special circumstances), and would tend to make the best discourse, so announced, fall flat upon the audience; while the inevitable result of its omission would be, that as soon as my practice was discovered, all the best discourses I preached thenceforth would be regarded as selected ones, and all the less effective as my own. Congregations may be very kind in allowing, or even proposing, to a young minister that he should use one selected sermon each Sunday, while presenting one of his own; but there must always be some members who do not appreciate the need of any such indulgence, and who will set it down to idleness or poverty of mind that he accepts it. Oh! little do they know what they presume to pass judgment about! Prudence thus joined with my perception of the rigid morals of the matter, in making me decline the proffered help of a friend's MSS. But oh! it was hard work! If I wrote two sermons every other week and one the alternate week, my stock of fifteen would be exhausted in thirty weeks; and even with the help of an occasional exchange with a brother minister (that inexpressible blessing!), I should scarcely hold out without repetition till the year's end. Proceeding upon this obvious calculation, I almost desperately set to work to write two sermons a-week as the general rule, hoarding my little store, like a miser, for times of special pressure or inability. But after eight or ten weeks' experiment, I was obliged to confess to myself that my newly-written discourses were by no means original. I was, in fact, repeating myself as fast as an extempore preacher is apt to do. I had been writing extempore. That was the plain fact, and I must make an end of it. From that time, therefore, I deliberately adopted, as my rate of sermon composition, three in a fortnight; and resolved that, in mere justice to my own habits of thought and study, and through

respect equally to my congregation, I would never again attempt more than this, come what might. This was indeed far too much, I am well aware; but it seemed a necessity at the time. It gave me perhaps an increased readiness of composition, and it did not, I think, practically lower my standard; for in the poorest of these juvenile and hasty compositions I always preached from my heart and mind, and I never preached over again anything that I could not intirely put mind and heart into again. But, continuing as I did to labour in full pulpit duty in the same place for sixteen years, I must record that this was a more severe demand than I consider healthy for any young minister's mind, and I am disposed to recommend, as a general rule, an earlier removal (perhaps after six or eight years, if opportunity offer) to another scene of duty.

I often bethought myself, while under this stress of pulpit work, of the advice—half joking, yet wholly wise—which an old friend had written to me on occasion of my settlement. I can almost quote his words, though I have not kept his letter: “I hope you are already convinced of the folly of pretending to preach good sermons (by which I mean those on which you have bestowed your best care) *only once*. For the majority of good steady Christians, they do equally well to sleep through; while those who are thoughtful and attentive will be glad to recognize an old friend, till after a sufficient number of repetitions it will become a real favourite.” Sleepers indeed I never was doomed to preach before, except one old gentleman, who in the afternoon service (which we afterwards exchanged for evening) regularly on the giving out of the text nestled into the corner of his pew and was asleep in a minute. In vain did I shout; in vain did I stop short with a pause more abrupt than rhetorically correct. No power, no art of mine availed till the twenty minutes' after-dinner nap had been duly enjoyed; and then, with the cessation of my voice, he usually lifted up his ears, without needing the hymn to rouse him. But my merry friend's advice was essentially sound as regards the usual non-retention of sermons in memory, and the kind interest with which they are often viewed when well remembered. I was always, I believe, needlessly afraid of repeating them too soon. I was often asked to repeat such and such a discourse; and one curious occasion, on which a hint of an opposite kind was offered, was so perfectly satisfactory in its *dénouement*, that I was hardened by it against the over-sensitive scruples which I had before felt. The story is worth telling. I had (and was always proud to say it) many excellent *listeners* among my people; many earnest readers of the Scriptures, cool thinkers, and self-formed theologians. I had, among the ladies especially, some very active *sermon-hunters*, who made a point of attending missionary sermons and such occasions at other places of worship whenever a *lion* was exhibited,

and who, I was aware, could not altogether forget their critical tastes in their own chapel. Of these I naturally stood somewhat in awe till the happy incident in question. Supping with one of them one Sunday evening, I was more annoyed than surprised by a plain hint from my hostess, that she found I did not always give them new sermons both times of the day. "Of course not," I replied; "how can I? But do you really know an old one from a new one, I wonder?"—"I should think so indeed!"—"Well, I will try you then. Do you think I give you, on an average, more old or new?"—"About in equal numbers, I should think."—"A very discreet guess. Now, have you had old or new ones to-day?"—"One old and one new."—"Quite correct. Which was which?"—"O, the morning's was the new one, and the evening's the old."—"You are unfortunately wrong. The morning's I preached two years ago; the evening's I wrote last week. Pray let me never again hear about old sermons."—And I never did from that quarter. But there was a critical hearer of the other sex who helped his memory by a most decisive method. In the margin of his Bible he regularly wrote opposite to the text the initials of the preacher who used it, and the date. So if ever I preached a second time from the same text, my new sermon was nothing new to him; and if I had thought it worth while for his spiritual comfort to put a new text to an old sermon, he would then have had all the practical benefit of a new one, as he would have listened accordingly. But as my text usually had a good deal to do with the discourse, and was not a mere motto at its head, I could not conveniently meet this gentleman's need, had I desired to do so.

But I have digressed from what I was saying about ministerial removals, before finishing what I meant to say. There are *pros* and *cons*; and the *cons* are very strong on the score of feeling when a young minister's first settlement has been happy and useful. In such a case, it is hard to tear himself away, even under a long-sighted view of duty and usefulness. Often, indeed, the question has not to be settled by theoretical considerations nor by personal choice, but by circumstances more imperative than one's own will. Family connections and interests, a well-earned school connection, or various other considerations, may sway in the one direction or the other the decision of the question, what is abstractedly best, or most pleasant, or most desirable for the minister, or for the congregation. Among us these considerations are plainly avowed and not mystified under the more orthodox phraseology of a "call" to another sphere of duty, &c. But, as far as the connection of minister and flock is concerned, where it has been uniformly harmonious from the first, I can understand (for I have felt it in its full force) the natural clinging of the minister's heart to his first flock, his strong attachment to the elders who have kindly borne with his

early inexperience, and to the young who have grown up to love and respect him, and his willingness to give them the full maturity of his mind in compensation for its feebleness, though earnest, adolescence. There can be indeed no feeling so strong afterwards as that which he has for his first flock. It is like a first love. It never can come again with the same freshness, enthusiasm and strength. Yet, with all deliberateness of judgment I must pronounce, that a first settlement may easily be too long continued for the best development of the minister's powers, and therefore for his best usefulness on the whole. If, after some years of earnest work in a position not too responsible, he is removed to one demanding more work as well as more maturity, he may, on the basis of his growing experience and of his accumulated products of thought, do a higher work elsewhere; and especially he may sustain a higher order of pulpit ministrations, if his industry be unrelaxed as it ought to be, and his aims directed proportionately higher. This was my own experience after sixteen years of somewhat too urgent pulpit service at A (with school duties added); and, hard as I felt it to make the change, I confessed its benefit to my own mind and energy when made.

These same considerations seem to me to point out also the absolute undesirableness of a very young minister settling (unless as assistant or co-pastor) with one of those large and prominent congregations from which a removal by way of promotion is not, in the natural order of things, likely to happen. Some young men of real promise have, under that unnatural pressure, broken down in a very short time, in health, if not in mental power. At the best, they have felt the need of a decided change and relief while still in middle life; yet no change could be offered to them, or if offered accepted by them, consistently with their existing position. Thus twenty or twenty-five years of work at high pressure have made them feel a sense of exhaustion and weariness which must be relieved by a forced interval of foreign travel, or by a premature withdrawal from their ministry altogether; whereas, if a previous engagement of eight, ten or twelve years had been spent in a less conspicuous position, the twenty or twenty-five which characterize their life's work would have been begun with better experience, have been fulfilled with less straining, and might then be healthily extended yet longer till the time should come for the acceptable relief of a well-earned co-pastorate.

But I am anticipating as well as digressing, and must now go back to the well-remembered period of my own first settlement. Could I live to a patriarchal age, I could never forget the mixed solemnity and enthusiasm of my feelings at that time; the sense of responsibility under which I almost shrank from my work, and the earnestness with which I devoted myself to it and believed that God would give me visible usefulness and success.

I have mentioned first the weight of pulpit preparation pressing upon a young minister, as the most seriously taxing his powers. Closely akin to these labours I felt the necessity of continuous and well-sustained classical and theological study; and during the earlier part of my ministry I devoted a moderate but regular portion of every day to systematic reading. And never before was I happier, not even at York College. But, alas! a year was scarcely over before this charming plan was forced to yield to the more urgent claims of school-keeping; and the ambition which I had brought with me from college, to become a scholar of some distinction in our ministry, was forced to subside into contentment with mediocrity, and to believe in the co-ordinate importance of active social duty. So I worked at my school, and was thankful for its very competent success, which made me feel that I was no burden upon my congregation, and gave me a blessed exemption from that pressure of "mean circumstances" to which Priestley with right manly pathos alludes in one of his letters, as too frequently the Dissenting minister's lot.

There is another class of duties in which the young minister feels perhaps more sensibly his want of life's *experience* than even in the composition of sermons. These are his pastoral duties, as they are called;—a very vague term, meaning as little, or as much, as each minister may make it mean. With some of us it denotes christening children, and visiting the sick or afflicted whenever sent for. A very formal and meagre idea of the pastoral office, truly! derived, indeed, from the priesthood, though no longer including the priestly pretensions which once gave it an awful and consistent meaning. Others among us seem studiously to put their pastoral visiting on the footing of mere ordinary friendship and acquaintance, and have given colour to the allegation of the former class that pastoral visiting is mere ministerial gossiping. It always seemed plain to me that the specialty of the relation itself subsisting between minister and people would sufficiently define and regulate the character of his visits among them. Let these be ever so unconstrained, friendly and free, it is *as their minister* that he comes among them so frequently and so familiarly. It is the fact of his being their minister that has introduced him at once into all their houses. Except as their minister, he might have been ten years resident in the town before he would have been introduced, as a man of education, sense and general information, or of gentlemanly manners, into some of the best society the town offers; and he would never have found his way at all into half the quiet but happy homes of the middle and poorer classes with whom he often takes a friendly cup of tea before he sits down to his evening studies at home. To decline the latter order of intercourse and use the former, accords neither with the common relationships of social life, nor with those of the pastoral one. It is using the

specialty of the latter for the fuller gratification of individual taste, and not at the call of professional duty or kindness. It naturally and rightly gives umbrage to those who are passed by, and who are always apt enough, it must be confessed, to see if not to anticipate or imagine slights, and are not easily satisfied with pastoral attentions when most impartially bestowed. I have always found the poorer classes of my successive congregations the most evidently gratified by my freest and most unsolicited visits, and (as a part of the same phenomenon perhaps) the most apt to expect impossibilities in this way, and to chide the non-performance most severely. "We thought you had forgotten us;" "Why, it's ever so long since you've been in my house;" "We've heard of your being every where but here,"—are the expressions oftener of essentially hearty welcome than of deep reproach. In vain does the minister plead the multiplicity of similar claims on the part of the remaining hundred families or individual members whom he has to visit. They have never counted them up so accurately as he has had occasion to do. In vain does he plead the necessity of study,—study for their sake. They thought he had finished his studies before he left college; and as for pulpit preparation, they have no conception whatever that it takes him longer to prepare the service or the sermon than it takes them to attend to it. I have found some persons especially unreasonable in their expectation of more specific pastoral attentions when they are ill or in trouble. They expect the minister to know they want him without being told. And they are hurt at his not calling when they have no reason to suppose he has heard of their want, unless they ascribe supernatural knowledge to him, or think (as I found one of my poorer friends did) that while he preaches on Sunday he ought to notice who is there and who is not, and make mental memoranda to call upon all the absentees during the week. Again and again I have found I was expected to know of illness or sorrow without being told.

One very important result of faithful and diligent pastoral visiting is, to link together the various families of the congregation through the minister. We have lately had a great deal of discussion, in public and private, on the propriety of introducing something more of organization and church government into our Unitarian congregations. The discussion has not yet resulted, so far as I know, in any suggestions of practical value; and, for my own part, I have little faith in the possibility of such organizations, and less in their use if effected. In those churches in which the most compact organization exists, there is, in exact proportion, the minimum of individual thought and freedom; and as individuality of mind and character is our fundamental and peculiar characteristic, we must not envy organisms that are inconsistent with it. But I am quite sure that no organization

whatever can supersede the true pastoral relation of the minister himself to each family and individual. And it is my belief that the greatest amount of congregational energy and joint action is found precisely where this living link of mutual interest is most firmly united. This is throwing everything upon the minister's shoulders, it may be said. True; but he throws work and duty again upon his congregational friends; and no mere machinery of congregational organization will do this.

I was diligent in all this friendly pastoral intercourse, and without ever attempting to invest such visits with a special religious character, I felt, as my congregational friends felt (and would have made me feel could I have needed the admonition), that it was *as their minister* that I was so freely welcomed in their homes. To all the topics of obvious friendly and social interest in which we participated, there were added those arising out of the Sunday's services, the Sunday school, the Sunday class for their children, the Unitarian news of the month (it was not weekly then), and the general religious and social topics of the day. And without my ever *forcing* conversation to a religious turn, my friends, quite as often as myself, led it in that direction. There has been no mere gossiping, in my experience of the pastoral relation, but always friendly and kindly intercourse under a special and very interesting developement of the friendly relationship.

I could often have wished, indeed, that there had been more of visible intercourse between the various members of the congregation. It seemed odd, and not quite the thing, that there were not more than three or four families in any instance that were in the habit of visiting together. Yet so it was; and the evident cause was found in the many various ranks, degrees, circumstances and localities to which they respectively belonged. This variety is greater in our congregations than in any others. I visited them all in turn; but at the house of A, B, or C, I never met any other congregational family than those of A, B, and C. So at the house of D, E, F, or G, I never met any but those four families. I longed to bring A into visiting acquaintance with D, and to find G at B's house now and then. But social circles and habits, sometimes personal reasons of an unpleasant or delicate kind, forbade. Yet I felt that my passing from one to another as the friend of all, was good for all; and this, together with certain half-congregational intercourses at my own house by and by, became the means of gradually forming new intimacies among them, so far as personal tastes and social habits allowed, and decidedly beyond the limits which mere social habits, without the added congregational bond, would have prescribed. Was not this church sympathy in fact, though without the name? And a more palpable result soon shewed itself in the formation of a sewing and visiting society among

the ladies of the congregation, who met at each other's houses to sew for their poorer neighbours, and in the intervals of their meetings divided themselves into districts for visiting them at their homes; taking care of little deposits of money, and occasionally giving relief or directing my attention where to go with the chapel poor's purse open. This was a great help to me indeed.

But I must leave to another chapter the further detail of my first congregational connection.

#### NEW TRANSLATION OF GENESIS i. 1—3, WITH A PARAPHRASE AND REMARKS.

- 1 In the beginning, God created the heavens and the earth: for the
- 2 earth had been waste and void, and darkness *had dwelt* upon the face of the deep.
- 3 But the Spirit of God brooded over the face of the waters. And God said, "LET THERE BE LIGHT!" and there was light.

#### PARAPHRASE.

- 1 *In the beginning* of the present system and frame of nature,—for the record goes back no farther,—*God created the heavens and the earth*,—that is, produced them, by bringing a chaotic mass of matter into a
- 2 state of order, harmony and beauty. *For* previously to this exertion of divine power, *the earth*, or rude mass out of which the existing universe was formed, *had been waste*, that is utterly disorganized, and void of occupants. *And darkness had dwelt* for an unknown duration upon the face of the deep; for so might chaos be called, from the prevalence of the watery element. *But the Spirit* or creative energy of God brooded over the face of the waters, as a bird over the rudiments
- 3 of its future progeny; and at length, when the fitting moment for effecting the eternal purpose was come, God said, "*Let there be light!*" and there was light.

#### REMARKS.

The preceding version and paraphrase differ from the common interpretation of the passage, (1) in the meaning assigned to the verb *created* in ver. 1; (2) in the variety of signification attributed to the connected particle, which is above rendered "*and, for, but;*" (3) in translating the substantive verb in ver. 2, by the pluperfect tense, instead of the imperfect; and (4) in the nature of the action ascribed to the Spirit of God; not "*moving upon* the face of the waters," but "*brooding over*" it.—That the expressions in the original *admit* the senses which I have attributed to them, will not be denied by any one who is even moderately familiar with the original of the Old Testament; in fact, all these senses are fully recognized by grammarians and

lexicographers as belonging to the terms; and the only question that need be considered is, whether the adoption of them here accords or disagrees with the apparent design of the writer.

The order of the events, as the passage is commonly interpreted, is as follows. In the first place, God "*creates*,"—that is, produces from nothing,—the heavens and the earth; in the second place, the universe thus created is in a state of chaos; and thirdly, the Almighty reduces it to order by the successive steps related in the remainder of the chapter.

But it may be doubted whether the word here translated "*to create*" ever once signifies, in the Old Testament Scriptures, *to produce from nothing*. It is certain that in this section it is twice used as equivalent to *making* simply; viz., in ver. 27, compared with ver. 26 (*God said, "Let us make man" . . . . So God created man*); and in ch. ii. ver. 2 (*God . . . rested . . . from all his work which he had created by making*). In this last passage, the whole of the preceding history is evidently spoken of as a work of *creation*; although a great part of the operations of the six days consisted merely in separating objects which had been previously mixed up together, and in grouping existing substances into new forms. (See especially vers. 9, 20, 24.) I may add that the LXX. throughout render the word which we render "*create*," by one which signifies "*to make*" simply. It has been said that they were led to do so by a dogmatic preference, because the Alexandrian school of philosophy rejected the idea of creation absolutely from nothing. But it seems to me that they were more probably influenced by a conviction that the religious philosophy of the very remote age to which, on every theory of its origin, the composition of this chapter must be assigned, did not embrace an idea so very abstract and spiritual. I understand it in ver. 1 in the same sense in which it must be understood in ch. ii. ver. 2; namely, as briefly indicating the whole operation that is afterwards set forth in detail in the remainder of this chapter.

According to the view which I take of the narrative, it affirms that, in the first place, there existed a chaos; and that, secondly, God out of chaos created the world, or universe.

I rest no weight on the obvious objection to the common interpretation, that it makes the heavens to be created twice: once in ver. 1, and again in vers. 6, 7, 8; for of such prosaic difficulties I believe the writer would have made little account. The whole narrative is dramatic, and is not to be judged in the spirit of minute criticism.

The foregoing is suggested for consideration merely. To insert it in the text of the Bible would be obviously unsuitable, nor is such a thing contemplated by me.

## CORRESPONDENCE.

## A HINT AND A CAUTION.

SIR,

MAY 1, one of the earliest and oldest of your correspondents, one who in the course of nature will be soon disabled from repeating his application, request of you the grant of a very small portion of your too scanty space, for the suggestion of a *hint* that cannot be mistaken, and a *caution* that will imply no discreditable distrust of any of your recent highly respected contributors? I prefer an allusion to a direct reference. A. B., in a tone of unmistakeable sincerity and gravity, declares his conviction that H. is a firm believer in the vital truth of Christianity. And A. B. is incapable of any affectation of candour. Yet he is alarmed at the reason mainly relied on by H. for their common faith, because it would not satisfy him, A. B. Had I no other, I must be an unbeliever, he says. That may well be. But what then? It would not become me to answer for H. himself; but I may without scruple for others who embrace his opinions, who might retort upon A. B. his very words. Now while I would leave undisputed the adequacy of the reasons of all these parties as the guide of their personal convictions, I would respectfully submit to each my doubt of the expediency of bringing forward these reasons in a work devoted to the maintenance of the common faith. I use expediency in no ignoble sense, but with reference to the sacred interests of society in the spread of religious convictions. It is but too likely that it is the very stranger at the porch, the yet hesitating and anxious inquirer, whom A. B. might convince of the insufficiency of H.'s reasoning, who might at the same time be satisfied by H. of the inadequacy of those advanced instead by A. B. himself; and beyond all doubt it is the scornful denier of all evidence, or the heartless indifferentist, who would gladly make use of each against the other; and by this contest within the fold, the enemy without is best served. I am not the advocate of insincerity, nor of withholding the truth when called for. But there is a place as well as a time for all things; and I leave you to decide whether it is in the Christian Reformer that one would look for an elaborate argument to prove that the reasoning of any sincere advocate of Christian truth is inadequate to its purpose. I have been anticipated in some remarks I had intended to introduce on the varieties of human intellect, by the paper of Mr. Samuel Robinson in your last No., in which I heartily concur. I will, instead, illustrate what I wished to suggest by referring to a case, not identical, but analogous. I have heard the foreman of a *nisi-prius* jury relate some startling anecdotes of the absurd and strange reasons assigned by different jurymen for their acquiescence in a sound and salutary verdict, and without which acquiescence no verdict could be given. "I expressed my satisfaction at their concurrence," he said, "and made no remark on the reasons."

Is it unbecoming in the Christian advocate to pursue a like course? I put this question indifferently to either party, and remind both of the often-quoted axiom of *Leibnitz*, "that philosophers are often wrong in what they deny, while they are right in what they affirm."

London, June 8th.

H. C. R.

## OLD AND NEW SCHOOLS OF UNITARIANISM.

SIR,

OLD people, I am fully aware, are often justly charged with adhering dogmatically to the principles imbibed in early youth, sometimes adhesively cleaving to opinions which, however once well received, have been by subsequent examination found almost indisputably erroneous and fanciful. Aware of this circumstance, and being now myself in the vale of years, I feel diffidence and reluctance in pronouncing an opinion; and on subjects on which talented and estimable persons differ, nothing but a deep sense of the importance of the question at issue would induce me to do it; but what has transpired in reference to Unitarianism, in consequence of the unfortunate proceedings at Manchester, for such I must think them, induces me, like one of old, to say, "I also will give mine opinion." Previous to Mr. Long's leaving the neighbourhood of Chichester, I had frequent opportunities of pleasant friendly intercourse with him, and I have read his letters in the Reformer with more than common interest—an interest which perhaps has been somewhat promoted by my perfect coincidence in the view he takes of the subject he so clearly and ably handles; and I have been also pleased with the spirit of Mr. Robinson's remarks on "Old and New Schools of Unitarianism." I do not see any objection to admit that Unitarianism may be called a school of "Free Christian Theology," as it professes to give the mind, more especially the student's mind, an unrestricted range in its inquiry after divine truth; and if we confine ourselves to the external or internal evidences of Christianity, though we may meet with differences, they can hardly be called *antagonistic* differences, so far as the general matter to which they relate is concerned; nor am I at all disposed to look coldly on those whose minds may surrender to a kind of reasoning which I may think far less weighty than that by which I am myself convinced. But when Mr. Robinson asks, "Do not both the Schools (that is, both the Old and New Schools of Unitarianism) agree in acknowledging the authority of Christ as the Messenger by whom a message from God to man was delivered?" I feel that, as an adherent to the Old School, I am perfectly justified in taking my stand on what I believe to be the firmer ground; nor do I feel that in so doing I am at all restricting free inquiry, or that I am putting a limit upon it by saying, "To this point it may go, but it shall go no further." And though some of the advocates, the juvenile advocates more especially, of the New School may smile at the remark, I do not think that the members of the New School have carried free inquiry, so far as the spirit and genius of Christianity are concerned, beyond what was done by members of the Old. I think the members of the former are very unfortunate in the language they use, by which they communicate their sentiments, and many of our modern sermons I do not profess to understand; but where I can make them out, they appear to me to afford no finer elucidation of Christian truth than is to be found in volumes which for nearly half a century have been on my shelves, and in which I take great pleasure now, because, while they are equally animating and inspiring, they are more level to my understanding; and it is because on account of the want of this discriminating talent, that I sympathize with those who may be similarly constituted, that I prefer the school of Priestley, Bel-

sham and Lindsey, to the emanations or dazzling lights of more recent divines. And when I am asked, "Do not the authors in both schools acknowledge the authority of Christ as the Messenger from God to man?" I may admit this, but yet not think that they express their grounds for this belief so forcibly as was done by writers some fifty years ago. I am not aware that the garden of Christianity, under the management of our modern labourers, can produce a more religiously fragrant bouquet than what may be composed of the well-known tract of Clarke's, "Why am I a Christian?" with a well-known sermon on "Habitual Devotion," and Fawcett's beautiful discourse on "Pure and Spiritual Worship." I often wish, when looking over the publications circulated by our Unitarian Societies, that instead of the multitude of tracts printed cheaply in a type so small as to be scarcely legible by those for whom they are chiefly wanted, we had a few of the old standard works in a clear, inviting print.

In the last conversation that I had with the late Mr. Aspland, speaking of a young man who seemed then likely to produce a sensation in our congregations, Mr. A. said, "He called on me the other day, and my advice to him was, 'Study to be a useful preacher, rather than to excite admiration by startling sentences.'" In the hope that those to whom the instruction of our youth may be entrusted, be of what school or phase they may, will enforce advice like the above of Mr. Aspland,

I remain, my dear Sir, very truly yours,

Chichester, June 2nd, 1857.

JOHN FULLAGAR.

#### ERASMUS AND THE TEXT OF THE NEW TESTAMENT.

DR. CUMMING seems to think that the text settled by Erasmus, in 1535, on the authority of five MSS. and one version, is "God's inspired and original record." But what if Erasmus himself confesses that his text abounds in oversights, and avows that he *put into it things which he thought wrong*, to stop the mouths and silence the clamours of the Dr. Cummings of the sixteenth century? He put into that edition the text 1st John v. 7 (*There are three that bear record in heaven, &c.*), though he had found it in no MS., and though he believed it to be a forgery. But he put it in—weakly and wickedly—to silence the clamour which was raised against him for doing his duty to the Word of God. And, as the Cummings of that day terrified Erasmus into putting it in, so the Cummings of many generations since have had influence to keep it in—till, at last, thanks be to God! His Holy Word has emerged from the custody of trading booksellers and clamorous quacks, and has become the care of men like Griesbach, Lachmann, Tischendorf and Tregelles; who, I will say—and, differing theologically from all of them, as I do, it becomes me to say it—are not the men to put in what they think wrong, or put out what they think right, in order to sell a publication or to drown a cry.—*Rev. J. Scott Porter on Bible Revision, in reply to Dr. Cumming.*

## CRITICAL NOTICES.

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*The Unitarian Pulpit.* Nos. I. and II. London—Published for the British and Foreign Unitarian Association, by Edward T. Whitfield.

IN commencing a new serial, the object of which is to present to the public through the press specimens of the preaching of our ministers, the Committee of the Unitarian Association boldly, and we think not unwisely, set themselves in opposition to the shallow doctrine that sermons are fit only for the pulpit, that when uttered there they have fulfilled their function and ought not to burthen the press. If such an opinion were to prevail amongst preachers, as it is said to do amongst many of their hearers, the consequences would be injurious to the intellectual tone of the pulpit, and, from being regarded as mere temporary effusions, sermons would perhaps soon cease to deserve even the attention of the hour in which they are uttered. Moral and religious instruction, doctrinal teaching and spiritual admonitions, which interest and improve a miscellaneous audience, may certainly be expected to gain and reward the attention of miscellaneous readers. It is true that the discourse which is calmly read will want the powerful adjuncts of the preacher's earnest voice and speaking eye; but, on the other hand, the reader may stop to think out a train of reflection which some passage calls into being; he may turn back to study more closely thoughts which, by their compactness or their profundity, do not at once disclose themselves in all their meaning to the understanding; and he may linger with gratified taste over passages which strike by their novelty or delight by their beauty.

Feeling assured, as we do, that the selection of preachers will, on the part of the Committee, be judicious and catholic, and that the pulpit compositions entrusted to them for publication will be not unworthy of the various powers of their authors, we venture at once to commend the scheme, and to express the hope that it may be appreciated and supported by the Unitarian public. The work will afford good spiritual aliment for the domestic religious service, and may not be without its use on the tone and character of our preachers' sermons. Seeing how others succeed in elucidating moral truth and Christian doctrine, and in arresting the attention and enlightening the conscience, our younger preachers may be guided in their public duty and feel their hands strengthened for their work. We may commend the sermons contained in the opening No. of the "*Pulpit*," as safe models and highly creditable specimens of Unitarian preaching.

The first sermon, by Rev. William Gaskell, on "*The Regulation of Thought*," is discriminating, practical and forcible, and possesses all the author's accustomed accuracy and frequent beauty of style. We quote a specimen page, which is full of suggestive lessons both to individuals and to a religious denomination like ours, which is by the character of the surrounding world compelled to practise patience and self-denial, is often not permitted to see the fruits of its husbandry, and can do little more in God's service than "*stand and wait*."

"It often strikes me that there is a want, in the present striving, restless days, of calm and elevated thought, such as nourished and fed the great minds

of the past. Activity—in many ways so necessary—is apt to assume too high a place, and take the rank of a virtue. We are not full enough of faith and patience to reach up to the true heavenly blessings. If we have thoughts beyond and above the instant and tangible, they are so snatched out of our over-busy career, that they can hardly be of a sufficiently deep and enduring nature to leave any valuable lasting impression. Are we not growing too impatient to stand and wait—too ready to relinquish hopes and plans of a true and noble kind, if their effects on ourselves or others are not immediately to be seen and felt? It appears to me we are. ‘Let us be doing,’ is our motto—a noble one under fit bounds, but one that almost inevitably leads to fretful impatience, when unaccompanied by strong, confiding faith. Let us even in our thoughts learn patience, if we would raise ourselves to be indeed but a little lower than the angels that are in heaven. Let us try, as far as we can, to take such views as they who are admitted to the heights of God’s presence may be supposed to take, as, overlooking the vast extent of human affairs, they see the omnipotent power of Love ruling all in one grand harmony of action, whereof the end is not yet. To a mind that does this, much that is disturbed and full of anxiety to a restless or faithless one, becomes of the things that are venerable, and just, and lovely. From such a mind emanate the noble and lofty courses of action which may in time alter the whole destinies of earth, but which during the little span of existence allotted to the projector hardly seem to take form or shape, except in his own true and faithful soul. An impatient thinker can scarce be outwardly patient. One who takes, in his inner heart, a faithless view of events—who dwells on griefs more than joys, on seeming disappointment rather than fulfilment of hopes and prayers—can never be a thoroughly brave and healthy-minded actor in good works. Let us remember this: when we are inclined to take a desponding view of human affairs, we lessen our power of acting so as to mitigate their evils; that till we can look them fully, steadfastly and serenely in the face, we win no perfect victory over them.”—Pp. 5, 6.

The second sermon, entitled “The Wise Reprover,” is contributed by Rev. John Kenrick. It discusses a difficult problem in social morals, and brings out the result in a mode beautifully clear and instructive. In one respect the sermon strikes us as particularly admirable—we mean the moral earnestness with which a practical and homely topic is discussed, and the pure taste which has kept out of the discussion every word that might suggest incongruous and inconvenient thoughts. No parent, master or teacher, can read this sermon without his understanding and his heart being the better for it; few will read it without feeling rebuked for duties neglected and faults committed in the difficult task of administering reproof. The preacher is urging the necessity of patience, if we would reprove wisely and effectually:

“To be discouraged by a first or even a second failure, would shew a mind ignorant of the work it had undertaken, or ill prepared for it. The Son of Man could cast out an evil spirit by a single rebuke; his humbler followers must restore health to a diseased mind by soothing words, by judicious treatment, by patient watchfulness. HE to whom the spirit of power as well as of knowledge was given without measure, could recal the dead to life by a word speaking; the prophet of more limited inspiration prayed earnestly to the Lord, and twice stretched himself upon the child, before warmth and breath returned to him. True brotherly affection is inventive as well as patient; it thinks little of the time that must be sacrificed in varied trials, or the self-denial that must be practised, in order ‘to save a soul from death.’”—P. 18.

This is the closing paragraph:

“In the present state of society, reproof, to be efficacious, must be personal—almost private. Official rebukes are an unmeaning form. Church censures

are an empty sound. Reproofs addressed to individuals from the pulpit would produce alienation instead of amendment, and its general admonitions are applied by those who hear them to any one rather than to themselves. That when given by the pastor to the erring members of his flock, by the parent in the family, by the master in the household, or by the teacher in the school, it should be wisely given—that it should be adapted, in manner and in measure, to individual character—that it should never seem to proceed from prejudice or personal feeling—that it should be delivered with calmness, dignity and temper—is of the utmost importance, both to those who administer reproof and those on whom it falls. Like all powerful medicines, it is dangerous in unskilful hands. Happily the skill that is required need not be sought in books of deep science. Good temper and good sense, the instinct of natural affection, the guiding principle of Christian love, will enable any one to become ‘a wise reprove.’”—P. 19.

The third sermon is by the Rev. Edward Tagart, who, in illustrating the subject of “*Dwelling in Love, dwelling in God*,” makes good use of the wonders and beauties visible in nature as witnesses of God’s love, and of the beneficent effect on both the mind and character of a diligent study of nature. One extract will illustrate the spirit of the whole discourse:

“Young minds cannot, I conceive, be too early or too deeply impressed with a sense of the wonders and beauties of creation around them. In the race of life these charms may be passed by; the occupations of society may not admit of much attention to them; or the unceasing cares of the world may smother early attainments. But they can never be injurious, will give a bias to the reasoning mind, and tend, in some sober, thoughtful hour, to comfort and to soothe. Nor let it be thought that any business, that any situation in life, will preclude us entirely from cherishing a taste for natural knowledge, and engaging in some degree in the actual pursuit of it. In the most confined chamber of the most closely pent-up dwelling of the city, the heart of the desolate has found a friend in the flower which out of a broken vessel has struggled for existence and courted regard. The prisoner in his cell has sometimes found a companion in an insect; the traveller in the desert, comfort in the dew that moistened vegetation. Unhappy must be the mind, and estranged from God and goodness and human affection, for which the heavens reveal their mighty splendour, and the sun comes forth and sinks amid the gorgeous canopy of clouds, or the moon repeats her monthly change, in vain; and unhappy he who never saith to himself, affected by the provision of beauty and blessedness around him, ‘It is good for me to be here.’”—Pp. 24, 25.

The second No. contains three sermons, varied in topic and power, yet all alike characterized by an earnest spirit. Mr. Solly’s subject is “*John the Baptist*,” Mr. Short’s, “*Union with God and Christ*,” and Mr. Beard’s, “*A Quiet Heart*.” We have only room for a short extract from the last-named discourse. The preacher is speaking of the quiet heart of the Saviour:

“You will see what I mean by the quietness of Christ when you compare your thought of him with what you know of his weaker fellow-workers for God. How hard it is for us to infuse any persistency and perseverance into our fitful, variable spirits! How soon is our faith in ourselves and the great Taskmaster damped by what appears to us *failure*, yet which may be really the precise measure of success which we have deserved! How constantly do we feel the need of some external stimulant, the consciousness of something achieved, perhaps even the approving smiles of men, to stir our faith and energy to a vigour that shall perform some worthy work! And what alternations of enthusiastic devotion and faithless self-indulgence even in the noblest of us; so that no one is his best self at all times, and *is* best only when his

weary will still feels the recent spur of self-reproach! Whereas the life of Christ, to me at least, presents itself as a far quieter, calmer, more equable, and therefore stronger thing than this. \* \* \* The people throng about him to hear the promise of the kingdom, and the gracious words do not cease to flow from his lips. They bring their sick, their halt, their blind, to lay in his path; and health, and sight, and vigour, are in his look. He finds his ready way to the heart of the outcast, and the harlot and the publican swell his happy train. His own little band of disciples share his wanderings, his privations, his labours—all but the daily speech with the Father upon the mountain or in the wilderness. And meanwhile, through the vista of a few busy days like these, he sees the cross in clear perspective; and quietly approaches it, not with the exultant courage of a martyr, not with the unsteady faith of a fanatic, but with the calm fortitude of a man who loves life for what service of God may fill it, and will yield it up when death is the last best sacrifice to duty. I would not willingly under-estimate, my brethren, the worth of those great convulsions of the spirit which sometimes nerve our poor human resolution to great deeds of courage and endurance; I respect and love the noble enthusiasm which often consumes the thought of self in the flame of religious or philanthropic zeal; but there is a lesson in the quietness of Christ which teaches me that no storms vex or agitate the highest regions of the spiritual atmosphere—that *there*, duty and self-sacrificing love are the very breath of life—and that there is a peace in God which can inspire a greater and more persistent strength than the wildest or noblest commotion of the spirit.”—Pp. 36—38.

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*The Unitarian Attack on the British and Foreign School Society, its Character and Object.* By Henry Dunn, late Secretary to the Society. 8vo. Pp. 32. Ward and Co. 1857.

WE hope this is positively Mr. Dunn's last appearance. The only reason for it seems to be a decent necessity of having the last word, where his conduct has been so seriously and convincingly impugned; for he brings absolutely nothing new to the controversy, which Mr. Leyson Lewis's pamphlet had exhausted. Mr. Dunn has lately resigned the Secretaryship by means of which he so cleverly impressed orthodoxy upon this once unsectarian institution; but he is now on the Committee, and will naturally seek its sanction on all occasions to the past acts of his Secretariat. We can hardly mistake the hand which drew the following resolution, ready to stand where it does, on the title-page of this pamphlet:

“(Extract from the Minutes.) ‘At a meeting of the Committee of the British and Foreign School Society, held at the Society's house, Borough Road, on Friday, February 20, 1857, it was resolved unanimously, That this Committee, having been informed that a Pamphlet, entitled ‘An Historical Statement of the Principles and Practice of the British and Foreign School Society,’ by Mr. Leyson Lewis, having a tendency to create dissatisfaction with its management, has been widely and gratuitously circulated among the supporters of the Society, are desirous of assuring their friends that no deviation from the original principles or practice of the Society has been either permitted or attempted.’”

“*The original principles and practice*,” as we have often had occasion to shew, have been most conveniently elastic in Mr. Dunn's adroit hands;—wide enough to please the most zealous Unitarians where their aid was the object, and tight enough to insult or reject them where the orthodox tack promised better.

We accept Mr. Dunn's statement of the question, inserting obvious replies:

"The Merits may be thus stated :

"The British and Foreign School Society, at its formation, fully recognizing the reading of the Bible (which entire, or in the form of extracts, was in fact the *only* reading in the schools for above thirty years), adopted, among other rules, the following :—

"No catechism, or peculiar religious tenets, shall be taught in the schools; but every child shall be enjoined to attend regularly the place of worship to which its parents belong."—(Rule iv.)

"The question at issue is,—What is the meaning of this rule,—What its *intent*? Was it understood by *anybody*, when made, to involve a compromise with Unitarians? [Not compromise but equality, most certainly.] Was it otherwise indicative of a dishonest purpose, under cover of a pretended teaching of Scripture, to *evade* characteristic doctrines? [The honest and wise purpose of religious, but undogmatic teaching.] Was it intended to embrace the *morals*, but to exclude the *motives*, of the Bible? [To embrace morals and motives, but not sectarian doctrines.] Was it designed, by this means, in the words of Mr. Lewis, 'to try the experiment of teaching *neutral* Christianity?' or, as he says in another place, 'the *neutral Christian* principle?' [Yes; precisely that.] *That* is the question."—Pp. 4, 5.

And we accept also Mr. Dunn's summary of the proceedings and views of the Committee, as a virtual confession of all that we have alleged against him and the Society. The italics "*in this way*" are his. We mark in small capitals the avowed principles and the confessed practice of the Society which, *in this way* precisely, have been brought into evident contradiction. And thus we leave the question :

"They (the Committee) adhere to the ground they have always occupied, which is briefly this :—

"I. NO COMMENT OR GLOSS on Scripture, written or ORAL; no Catechisms or FORMULARIES OF FAITH, taught either from a printed book or BY WORD OF MOUTH, have ever been sanctioned by the Committee of the British and Foreign School Society. They have always adhered to the SPIRIT [?] of the 4th Rule, in confining religious instruction exclusively to the Bible. But,

"II. They HAVE BOTH PERMITTED AND ENCOURAGED free and full INTERROGATION on the Scriptures; on the meaning of the words and sentences, and the connexion of the context; in this respect dealing with the sacred volume as with any other book.

"III. BELIEVING, as they do, that what are usually denominated ORTHODOX doctrines lie on the surface of the Scriptures, and are involved in the plain and literal meaning of a multitude of passages, they have never denied that *in this way* THE DOCTRINES OF THE DEITY OF CHRIST AND THE ATONEMENT, have been and are taught, and they therefore still hold that they are not justly liable to the accusation of compromising 'any of those great fundamental truths on which our common Christianity is based.'"—Pp. 27, 28.

Let the reader put these things together :

- (1). No oral comment or gloss on Scripture, according to Rule. But
- (2). Free and full interrogation on Scripture, in point of practice.
- (3). Orthodox belief, teaching *in this way* orthodox doctrines.

Precisely our case against Mr. Dunn and the Society.

The annual meeting of the Society, lately held, was sadly illustrative of the same low tone of orthodox ethics. Mr. Dunn's pamphlet was disclaimed by Committee-men and others as *unofficial*. What an unkind cut for him! Thus he has his reward! He taught his masters the art of convenient repudiation; and it would go hard with them if they could not "better his instructions."

*Two Lectures, being the Introduction to a Course on the Early History of Christianity.* By John James Tayler, Principal of Manchester New College, London. 8vo. Pp. 48. London—Whitfield.

THESE Lectures formed the introduction to a popular course on the subject indicated in the title, delivered in University Hall, for the benefit of the young laymen of that institution. They are now published by their excellent author in order to remove a misconception, to which public utterance has been recently given, that Mr. Tayler did not accept the supernatural origin of Christianity. As our pages have given place to the charge (it was never stated on our authority), it is right that we should, at whatever inconvenience, take the earliest possible occasion of recording a verdict on Mr. Tayler's defence of himself. After carefully reading these two Lectures, however we may dissent from their author's mode of looking at the subject of the Evidences of religion, and whatever may be our estimate of the suitableness of his style as a medium of thought on this important subject, we are bound to declare our unhesitating conviction that he has been entirely misunderstood by the gentleman who spoke of these lectures before the Manchester Trustees; that Mr. Tayler, whatever may be the effect of his teaching on other minds, recognizes and holds with a firm grasp the supernatural character of Christianity. He regards it not as "a product of the age, but an infusion into it." He refers all religious ideas originally to the inspiration of God as their source. Judaism and Christianity he regards as specially and pre-eminently divine revelations. His religious philosophy may, and we believe does, make him indifferent to outward miracle as an accompanying witness of divine revelation (and here we have no sympathy whatever with him); but he feels no "difficulty in admitting the possibility, or in adequately attested cases the fact, of God's influencing at times through an inspired mind the ordinary conditions and relations even of external phenomena." We have not now space or time for discussing with Mr. Tayler any of the interesting topics which his two Lectures open before us. Without precluding ourselves from returning to the subject, if on further consideration we think it necessary, we simply ask the attention of our readers to a passage in which Mr. Tayler unmistakeably, to our apprehension, declares his acceptance of Christianity as a divine religion.

"I declare \* \* \* with firm and deliberate conviction, that in the religion which bears the name of Jesus Christ, in its clear and emphatic utterance of the universal and inextinguishable utterances of the human soul, in the spirit and character of its Founder, in the changes which it has already wrought in the earth, and in the promise which seems to attend it, of still wider rule and a grander destiny, I discern something which broadly and unmistakeably distinguishes it from all other religions, which marks it out as destined to remain, in some purer and more expanded form, the future religion of our collective humanity, and which justifies us in regarding it under all these aspects as the greatest fact in the history of our race. It co-exists and it spreads with the highest states of civilization which the world has yet seen. Nations the most advanced in culture and intelligence rather multiply its forms than renounce its influence, and give it a new development under the inspiring breath of freedom. The patriot and the philanthropist recur to its principles and its promises for their highest motives and noblest encouragements. The precious words which it has embalmed for us in the New Testament still speak with unenfeebled efficacy to the deepest longings and loftiest aspirations of man's heart; and in those vast continents and islands—that

new world of the Southern hemisphere—into which Europe is pouring every year her redundant population, we behold this religion rearing churches and founding colleges and establishing schools, with an activity and a zeal which attest its unexhausted vitality and are continually extending its sway. What other religion can produce such a past and anticipate such a future as this? The ancient religions of Asia are sunk in slumberous and death-like inactivity; and the faith of the Crescent grows pale before that of the Cross. Such has been, and such still is, the work of Christianity in the great progressive development of humanity—co-operating harmoniously with the general laws of Divine Providence, not as though it wholly depended on them or were altogether their organical product, but bearing down upon them from time to time with a new power and stimulus, issuing from those unsearchable depths of the human spirit which lie in immediate contact with God, and witnessing to successive ages the great and solemn fact that God himself is in the midst of it.”—Pp. 17—19.

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*A Letter addressed to the Members of the Congregation assembling in the Elder-Yard Chapel, Chesterfield.* By Alfred Turner Blythe, their late Minister. 8vo. Pp. 16. Chesterfield—J. E. Roberts.

EARLY in the present year, Mr. Blythe announced from his pulpit at Chesterfield his abandonment of Unitarianism, and expressed, as a man of honour, his willingness to restore to his flock the pastoral office to which they had elected him as an Unitarian. The present Letter is published by him in fulfilment of a promise made to them that he would give them a detailed statement of his reasons for his change of faith. It is, we are glad to say, characterized by an amiable and candid spirit; and whatever we may think of the reasons which have induced him to abandon Unitarian Nonconformity and enter, through the somewhat narrow portals of the University of Oxford, the Established Church, we cannot but feel regret that a gentleman of such unblemished character and kindly dispositions has withdrawn himself from our religious communion. The Letter is not, indeed, entitled by its force of statement or its consecutive logic to anything beyond a slight passing reference. But it contains some statements of fact which illustrate a very singular individual religious history. Mr. Blythe informs his late hearers that when, in August, 1854, he resumed the ministry amongst them, his mind was in an unsettled state, and that on several important doctrinal points he was quite undecided. He had, it would seem, “been in the habit rather of avoiding than of seeking conclusions on theological subjects.” He strangely enough avows that he had formed no opinion on the important subject, “What is the authority of the Bible?” That he was not qualified to be a teacher of biblical truth must be sufficiently obvious. To that question, and to the discovery of what the Bible actually teaches—matters of no slight import, and on which a wise and conscientious man would have settled his views before he professed to become a religious teacher of other men—Mr. Blythe has now turned his attention, and has, he tells us, gained light, “and with the light, hope and joy.” He has now satisfied himself as to the character of the Bible, and regards it as an authoritative declaration of the will of God. So far, however, the change of his opinions has been to bring him into nearer agreement than he before enjoyed with the bulk of Unitarian Christians, who, looking on the Bible as the history of a Divine revelation, are happy in the belief that it is an authoritative declaration of the Divine will. Previously, Mr. Blythe did not respect the Scriptures as the sole or prin-

cipal guide of his faith. He is equally correct and candid when on this point he admits (p. 6) that his views were not those generally held by the religious body to which he belonged. Having, for the first time in his life, come to regard the Bible as an authoritative guide of faith, he has sought in it with new interest a system of faith. The results are indicated in this Letter. The deepest of his new convictions would seem to be the all but omnipotent power of Satan, and the utter sinfulness of man's heart under Satan's delusions. Other, but subordinate, convictions would seem to be, the Deity of Christ, the necessity of a sacrificial atonement, and the importance of a church which may, by its authorized sacraments, conduct man to heaven. But although Mr. Blythe gives us the results, he nowhere in this pamphlet gives the process by which each result has been gained. He is the politest of polemics, for he actually sets up nothing that needs the labour of demolition. We do not say his arguments are feeble, for few arguments are offered. In his sixteen closely-printed pages, he enters on a succession of theological subjects, makes one or two statements, some of which have a bold philosophical look, and then passes off into unconnected declamation after the commonest pattern of "orthodoxy." A more harmless vindication of the Trinitarian faith we have never chanced to see. But we are reminded that this is not Mr. Blythe's first appearance in print. About twelve years ago he published a sermon which he entitled, "A Retrospect of Five Years," in which he assailed the orthodox doctrines of the Trinity and Original Sin with a kind of rough vigour; while he at the same time reprobated the attempt to acquire a doctrinal basis of congregational union, and spoke slightly of the supernatural evidences of revelation, and with severe disapprobation of those Unitarians who insisted on the acceptance of miracles as an essential part of a scriptural Christianity. Our readers may be amused by seeing in contrast some of his former and his present opinions:

*Mr. Blythe in 1857.*

"God in Christ has reconciled the world to Himself. Can we fathom the unfathomable, and presume to say how the work of salvation was accomplished? Can we say how it is that the heart which demands no law but that of Christian love and fellowship, no faith but Christ and him crucified, finds ever near a power not its own, a hope that faileth not, a peace that passeth not away? There are testimonies which refuse to shape themselves into logical formulæ, but which nevertheless bear witness of the truth, and compel me to acknowledge that the power of God dwelt in Christ Jesus, not as a delegated power, but as the essential part of his nature. \* \* \* The heartfelt acceptance of Christ can be complete only when it becomes recognised that the beloved Son of God is God the Son. But if I say (and I do say it) that the views which I formerly held checked the spirit of devo-

*Mr. Blythe in 1845.*

"Trinitarians believe that there are three persons in one God, or a trinity in unity. Now this belief of theirs is considered by them a metaphysical subtlety. I should call it a metaphysical absurdity. They say that it is a mystery; I say that, the terms used being made to contradict each other, it is nonsense. But I do not think it an influential belief; I do not think it, therefore, of any practical importance. For those who adopt it say that they, equally with me, receive the doctrine of the Unity of God, but in a different way. Very well, I answer; I do not quarrel with you; I can only wonder at what I must think your very absurd way of representing a very simple thing. If you believe that God is one, why do you not say that He is one? If you wish to be understood, why do you not banish this verbal mystery, and attach the same meaning to words as is usually attached to them? \* \* \*

*Mr. Blythe in 1857.*

tion, of earnest enthusiasm, and of self-forgetfulness, let me not be supposed thereby to cast any reflection on those who remain in the communion which I have left. God forbid that I should take upon myself to judge others, and to pronounce that they can have little comfort, can find little nutriment for the soul, where I failed to find it. But neither would I have it supposed that I subscribe to the doctrine that opinions are in themselves of no consequence, and that it is enough for any man if he lives in obedience to the truth that is in him, whatever that may be. I know that I myself have formerly maintained such a position. I know that I have regarded the doctrine of the Trinity merely as a metaphysical subtlety, as of little or no practical consequence; have felt that it was all very well for those who were brought up in the belief of it, to adhere to such belief; but that for one who was not, for one who like myself was brought up as a Unitarian, to adopt a belief in the Trinity was next to impossible. *I have lived to do that which I thought almost impossible.* I have lived to see in the doctrine of the Trinity a truth altogether different from that which I had supposed even those who held the doctrine recognised in it. I have been brought (it is not for me to say by what means, unless I may without presumption declare that the Holy Spirit has been my guide), through the reception of this great truth, to know God as I never did before, to feel His presence as I never before felt it, and to see, as I never before saw it, my own weakness and insufficiency."

*Mr. Blythe in 1845.*

The doctrine of the Trinity I have considered, therefore, simply as an absurdity; too absurd to stand a moment's fair argument. \* \* \* Again: with respect to the commonly-received doctrines of Original Sin, of Atonement, and of Eternal Punishments. What prevents these doctrines from being exploded? False views of the character of God, and of the relation in which man stands towards God. \* \* \* These doctrines of Original Sin, of Atonement, and of Eternal Punishments, are of far more practical influence than that of the Trinity. They do, in fact, bear very ingeniously upon practice. I have endeavoured to prove these doctrines false by shewing that they are contradicted by the first principles of our nature and by the character of God. I have sought to enforce, as a truth of the greatest importance, strict personal responsibility; and by so doing have discountenanced the doctrines of Original Sin and of Atonement, which tend to the removal of personal responsibility. I have sought to uphold the inherent dignity of man's nature, the close relationship between him and God, to represent him as a being of large capacities and naturally high and generous emotions; in doing this, I have opposed the common doctrines which represent man as a being of low and mean desires, naturally at enmity with God, and incapable of pure and lofty thoughts. I have sought to bring men to God by the influence of love, by presenting God to them in the light of a tender, merciful, loving Parent, who 'demands no sacrifice but hearts made pure and clean.' \* \* \* I have sought to represent God to you as the God of all, as no respecter of persons, as one who had made men to be happy, who would at least bring all to Himself through a longer or shorter ordeal, proportioned to the diligence with which they improved their talents in this state of existence."

It will be seen that Mr. Blythe appeals, in proof of the truth of his new convictions, to certain "testimonies which refuse to shape themselves into logical formulæ." These are revelations to his own spirit, and, however satisfactory they may appear to himself, are, through him at least, incommunicable to any other mind. Have we not here an illustration of the inconvenience and deceptiveness of that religious conscious-

ness to which some of our Unitarian friends are wont to appeal? Mr. Blythe formerly appealed to this consciousness as the support of Unitarian opinions; he now rests on it as the evidence satisfactory to his own mind of the truth of the Thirty-nine Articles. Shall we give credence to his former or his present religious consciousness? Or shall we treat each as entitled only to the confidence which it can prove that it deserves, by its conformity to Scripture and right reason?

To Mr. Blythe we owe the questionable benefit of having been the first publicly to divide Unitarian believers into "the Old and the New Schools of Theology."\* We shall not regret it, if our pointing out the genesis of this jargon induces all true and hearty men of every shade of opinion to cast it aside as not worthy of those who rejoice in free inquiry and the fearless utterance of what they believe to be truth. Mr. Blythe ranked himself twelve years ago with the bolder and more advanced men of the Unitarian church. "With the tone and spirit and onward tendencies of the New School," said he, "I have had and have full sympathy." (P. 16.) At the time when Mr. Blythe reviewed the first half-decade of his ministry, he regarded the principal writers in the *Christian Reformer* as laggards in the march of theological inquiry, because they could not, like him, see the propriety of separating the two questions of the truth of miracles and the truth of Christianity, and leaving the former an open question on which not only Christians, but Christian ministers, might with propriety refrain from coming to a conclusion. Well, experience proves that there is something in the maxim, *FESTINALENTE!* The fastest travellers do not always in the end get over the most ground. The man who could not bear the restraints of a faith in miracles, is now made to carry the heavy weights of an unreasoning orthodoxy, and the most onward disciple of a free school has slunk back to the very rear rank of theology. They who build their faith on Scripture and prove that Unitarianism is the doctrine of the gospel, have a firm foundation, and the building thereon erected will stand through flood and storm. Mr. Blythe slighted a scriptural foundation for his faith and chose his religious consciousness, and the result has proved that he built on a quicksand. His recent Letter to the members of the Elder-Yard congregation contains some very remarkable illustrations of what he pointed out twelve years ago—the tendency of the orthodox system to destroy personal responsibility. He now intimates that he has been led to his present convictions by the Holy Spirit, and that in his Unitarian days he "was withheld" from the love of truth. Elsewhere he explains that, according to his new faith, the Devil is the author of all evil and seduces man from his allegiance to God.

As Mr. Blythe makes no pretension to support his recently-adopted faith by reason or scripture, we are spared the task of reviewing the oft-traversed controversy. We have indeed devoted a much larger space to this pamphlet than it deserves, for it is as careless in style—sometimes reaching to violations of grammatical accuracy—as it is flimsy in structure. Mr. Blythe can never, we imagine, do anything as a theologian; but he may, if he succeeds in obtaining orders in the Church of his adoption, be an exemplary and useful parish minister, and in parting with him we offer our best wishes for his usefulness and success.

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\* See "A Retrospect of Five Years," p. 15.

## INTELLIGENCE.

### OPENING OF THE NEW UNITARIAN CHAPEL AT ROCHDALE.

Our last volume contained (C. R. Vol. XII. 360—365) an account of the laying of the foundation-stone of this building on the 23rd of April, 1856, and also a description of the intended edifice. The completed structure thoroughly fulfils the anticipations of the congregation. It is a very neat and effective specimen of the Pointed or Gothic style of architecture. Although there is little of ornament in the details, the general character of the edifice, both externally and within, is good. It stands a little above the level of Blackwater Street, a circumstance which aids the effect of the elevation. The bell canopy and metal cross on the apex of the west or front elevation, greatly assists the general ecclesiastical character of the building. On entering the chapel, the eye rests with pleasure immediately on nave and aisle, separated by four clustered columns and moulded arches, and both filled with open oak benches, and, more remotely, on a chancel slightly raised above the level of the rest of the building, paved with encaustic tiles, in which are placed the communion-table, seats for the choristers, the organ and a vestry, the two latter separated from the rest of the chancel by an oak screen. Above the communion-table is a simple and tasteful reredos, and this is surmounted by a handsome window of stained glass, which, as the most ornamented portion of the chapel, deserves a more minute description. It is somewhat after the model of the windows in the Chapter-house, and those of the Five Sisters in York Cathedral. The ground-work pattern is in "Grisaille," with coloured bands and borders; and within these are set eight medallions, containing figures of the eight writers of the New Testament. There are two medallions in each of the four openings. The upper line represents the four epistolary writers; the lower, the four evangelists. The tracery contains three principal roses; in the centre of the upper one is the Dove, the emblem of the Holy Spirit; the centres of the two lower contain the monograms of the names Jesus and Christ. The window was designed and executed by Mr. F. W. Oliphant, of 7, Ulster Place, Regent's Park, London.—The pulpit, of carved

oak, stands on a stone stem against the north wall, where the chancel and the nave unite. The length of the chapel is rather more than twenty yards, and the seats accommodate about 200 persons. It will be heated by Walker's patent hot-air apparatus, and will be lighted by gas. The pulpit was on the opening day furnished with a very handsome Bible (Bagster's Comprehensive Edition), the gift of Mr. John Wood, of the Butts. The minister was on the same occasion presented by the ladies of the congregation with pulpit robes.

The day fixed for the opening was Thursday, June 11th. The seats were, soon after the service began, occupied by a respectable congregation, amongst whom we noticed Mr. Schunck, of Manchester; Mr. Stansfeld, of Halifax; Mr. George Holt, of Liverpool; Mr. J. C. Darbishire, of Rivington; Miss Grundy, of Bury; and, in addition to the officiating ministers, Rev. Lindsey Taplin, of Todmorden; Rev. Charles Beard, of Gee Cross; Rev. J. Wright, of Bury; Rev. J. Cooper, of Whitby; Rev. G. Hoade, of Newchurch; Rev. F. Baker, of Bolton; Rev. F. Bishop, of Manchester; Rev. J. J. Bishop, of Blakely; Rev. Charles Robberds, of Oldham; Rev. Jas. Taylor; and Rev. R. B. Aspland, of Dukinfield. The musical portions of the service were very efficiently performed, the choir being assisted by Mrs. Wood, of Manchester. The opening devotional service and the Scripture lessons were undertaken by the Rev. William Smith, the minister of the chapel, who stated, in a short address before quitting the pulpit, that, in addition to the sums raised by the zeal of the congregation and the help of friends at a distance, a further sum of £300 would be needed to liquidate the claims on the building fund. The sermon was preached by the Rev. James Martineau, from Isaiah lii. 1, "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city;" and was a disquisition, abounding in refined metaphysical and poetical thoughts, on the relations of art to religion, and on the effects of certain doctrinal views in disinclining from the recognition and use of art in Christian worship. At the close of the service, a collection was made in aid of the building fund. After

a short interval, the friends assembled in the Public Hall, in Baillie Street, where an excellent dinner was provided. The chair was filled by Mr. Geo. Holt, of Liverpool, who, as a native of the town and a zealous Unitarian, has manifested the warmest interest in the erection of the new chapel. Under the able presidency of Mr. Holt, and with the assistance of the singers, the afternoon passed rapidly away, and the hour of the evening train, which was to carry home most of the guests, arrived before the list of toasts was ended. Mr. Bowman, as the architect of the beautiful building that day opened, received and briefly replied to the acknowledgments of the company. The Rev. Wm. Smith, in a graceful address, replied to the good wishes of his friends as the minister of the new chapel. Mr. Martineau more briefly acknowledged the thanks of the assembled friends for the eloquent discourse of the morning, which we believe they, without success, requested him to publish. Rev. F. Baker spoke on Civil and Religious Liberty all the World over. To Rev. R. Brook Aspland was assigned the theme of the Confessors of Nonconformity. Rev. Charles Beard spoke earnestly and well on the subject of Unitarianism; and then the proceedings were brought to a close by a hearty vote of thanks to the Chairman.

On the following Sunday, highly respectable congregations were assembled in the new chapel. In the morning, Rev. William Gaskell was the preacher; in the afternoon, Rev. Chas. Beard; and in the evening, Rev. R. B. Aspland. The utterances of religious truth by the several ministers engaged in the conduct of these opening services, were various but beautifully harmonious in spirit. The collections at the various services amounted to nearly £70.

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WEST-RIDING UNITARIAN TRACT AND  
VILLAGE MISSION SOCIETY.

The forty-second annual meeting of this Society was held on Wednesday, June 10th, at Sheffield, which joined it last year. The Rev. W. H. Channing conducted the religious service at the Upper chapel, Norfolk Street, and preached a very impressive and eloquent sermon on various interpretations of the Trinity, the mission of Unitarianism, and the religious spirit. At the close of the service, which was well attended both from Sheffield and other

places in the Riding in connection with the Society, the friends adjourned to the Cutlers' Hall for luncheon and the public meeting, William Fisher, Esq., in the chair. The Secretary's, Treasurer's and Missionary's reports were severally read; the chief point being a change from Mr. Knapton to Mr. J. L. Haigh as missionary, who lamented the absence of the religious spirit from many with whom he came in contact. After efficient service for ten years, Rev E. Higginson was succeeded in the office of Secretary by Rev. J. K. Montgomery. Routine business and the usual sentiments followed. Mr. Joseph Lupton and Rev. J. Kenrick then highly characterized the sermon of the morning and proposed thanks to the preacher. Mr. Channing, in acknowledgment, earnestly impressed the responsibility of Unitarians, encouraged the missionary, and, as an illustration of the important aid which Woman might render to humanity, adverted to "that noble-hearted woman, who had glorified Great Britain, and who was trained, he understood, in Unitarian theology,—Florence Nightingale." Rev. Thomas Hincks, Mr. Haigh and Rev. B. Herford, severally spoke on the subject of the Mission,—the first and the last adverting to Mr. Haigh's former connection at Mossley with a Sunday-school of 1200 scholars, expressing a desire for greater efforts, and hoping that the accession of Sheffield would be an important aid to the Mission. Rev. J. H. Ryland proposed "The Unitarians of Transylvania—may the sympathies of a common faith and freedom speedily supply from England and America all their need:" upon which the Rev. J. Kenrick remarked, from a letter from Mr. Paget which he held in his hand, that there was no fear of contributions not reaching their destination, nor of the Austrian government capriciously increasing its financial demand. Rev. J. Owen and Rev. R. L. Carpenter proposed the thanks of the meeting to Sheffield hospitality and chairmanship, which Mr. Fisher acknowledged. That hospitality, already most attentive, was further extended by J. Hobson, Esq.'s reception of friends for the rest of the evening at his residence, Tapton Elms, and by the continued attentions of many more on the following day. There were additionally present at the meeting, Revds. B. T. Stannus, P. Cannon, H. V. Palmer, A. McCombe, E. Hall, M. A. Moon and W. Elliott.

ORDINATION OF REV. R. C. JONES, B.A.,  
AS JUNIOR MINISTER OF LEWIN'S-MEAD  
CHAPEL.

This interesting service took place on Sunday, June 7th. Such a service had not been conducted since May 31, 1759, in connection with the Lewin's-Mead congregation, when the Rev. Thos. Wright was appointed assistant minister to the Rev. William Richards, —the Rev. Dr. Chandler and the Rev. Thos. Amory preaching on the occasion. The ordination of young ministers is not now so general amongst us as it was in former times, and we are glad that there has been a return to the old usage on the settlement of Mr. Jones at Bristol. He very much desired, we are informed, that his tutors should be with him, to give him their counsel and prayers on commencing his work as a stated minister, and the Lewin's-Mead congregation readily consented to make the necessary arrangements for carrying out his wishes. The service in the morning was introduced by the Rev. W. A. Jones, of Taunton. The address from the congregation was read by the Treasurer, Charles Thomas, Esq. The Rev. R. C. Jones stated the views and feelings with which he entered on the ministry, and accepted the call of the people. The ordination prayer was then offered by the Rev. Wm. James. A faithful and impressive charge was given to the new minister by the Rev. J. J. Tayler, Principal of Manchester New College. After this, the Rev. W. A. Jones, on behalf of the ministers in the district, most affectionately welcomed his young brother amongst them, promised him fraternal aid and sympathy, and gave him the right-hand of fellowship. The general service was closed with prayer by the Rev. J. J. Tayler; after which the Lord's Supper was administered. The Rev. James Martineau delivered an address which was felt to be in beautiful harmony with the time and place; and the Rev. R. C. Jones offered up the final prayer, in earnest supplication for a blessing on the engagements of the morning. In the evening the Rev. J. J. Tayler introduced the service, and the Rev. J. Martineau preached an admirable and quickening sermon. The attendance, though the weather was unfavourable, was large, and many persons were present belonging to other churches. The remembrance of the day will not soon pass away, and we hope that the young pastor thus solemnly and appropriately set apart to the ministry, may be a

useful and honoured labourer in the Master's vineyard, and be long spared and privileged to advance the spiritual welfare of the ancient church and important congregation with which he is connected. Φ.

#### NORTH-MIDLAND MEETING OF MINISTERS.

On Tuesday and Wednesday, the 16th and 17th of June, the annual meeting of the Presbyterian ministers and lay deputies from the congregations of the North Midland district, was held at Derby. On the evening of Tuesday there was a private and social meeting of the ministers of the district at the house of Dr. Hutton, when arrangements were made for the business of the following day. On Wednesday morning, the congregational meeting took place in Friar-Gate chapel, on which occasion the devotional services were introduced by the Rev. C. C. Coe, of Leicester, and an able and interesting sermon, from Matt. x. 34, was preached by the Rev. Brooke Herford, of Sheffield, in which he dwelt upon the certain though painful truth, that Christ's faithful followers, even when they deliver their Master's message in their Master's spirit, must still be prepared to encounter hostility from without, and must make up their minds to accept, as their sufficient consolation and ample recompence, the peace which their Master giveth to them — the peace within. After the religious services, Dr. Hutton was called to the chair, and the general business of the Association was transacted. As one of the most interesting portions of that business may be mentioned the resolution, unanimously agreed to, that the Association should henceforth assume the title, and take upon itself the functions, of the Village Missionary Society of the whole district, and relieve the Manchester Village Missionary Society of that portion of the work in the North Midland district which, for a series of years, it had most kindly and generously performed. — On the evening of Wednesday, the annual meeting of the Sunday-School Association of the same district was held in the Temperance Hall, Curzon Street, where, after the members had partaken together of a friendly repast, Dr. Hutton, as President of the Sunday-School Association, was called to the chair, — the reports of the several Sunday-schools were read and commented upon, — the meeting was addressed by several ministers and laymen on the

nature, value and importance of the good work in which they were engaged, —some beautiful pieces of music were performed in a very interesting manner by the choir of Friar-Gate chapel, — and the meeting was closed with prayer and benediction.

Derby, June 20, 1857.

J. H.

#### THE PROVINCIAL MEETING.

This ancient Nonconformist Assembly, one of the very few remaining organizations which have descended to us from Puritan and early Nonconformist days, was summoned to meet for its 211th anniversary on Thursday, June 18th, at Dean Row, Cheshire. Here, in the midst of pleasant rural scenery, far from factory or town, embowered in trees, in a fertile plain, over which the picturesque heights of Alderley Edge rise at a little distance with singular beauty, is situated an ancient Nonconformist house of prayer, of substantial structure and quaint simplicity, surrounded by a spacious and well-kept grave-yard, in which repose not merely the ashes of the "rude forefathers of the hamlet," but the remains of many generations of Lancashire and Cheshire families whose names are honourably written in the annals of provincial Dissent. A few years ago, on the demise of a former minister of eccentric habits, this place was the picture of desolation, and seemed hastening to ruin. By the timely aid and wise zeal of the Rev. John Colston, who ministered in the neighbouring chapel of Styal, and was elected by the Trustees of Dean Row chapel as its minister also, the downward progress was arrested, the place was substantially repaired and renovated in a style scarcely known in the earlier days of Dissent, and now it presents the appearance of a remarkably neat and convenient chapel, with double gallery,—one for the organ and choristers, the other for those of the congregation who prefer sitting above and beholding the beautiful landscape which on each side breaks on their view. It was the first time of the Provincial Assembly's coming to this place, now made tolerably accessible by railroads. In addition to the interest of the meeting derived from historical and local associations, this was the first experiment of a new organization of lay representatives to be appointed by the several congregations in the two counties, and its working was antici-

pated with some curiosity by both the advocates and the opponents of the change. A bright and beautiful day favoured the purpose of the meeting, and a numerous congregation gathered from all parts of the province (including the two counties of Chester and Lancaster). Friends from Yorkshire, Westmoreland and Cumberland, joined in the religious service. The devotional service was impressively conducted by Rev. J. Panton Ham, and the sermon was preached by Rev. T. E. Poynting, of Monton, who in the ordinary course would have been the preacher last year, but had waived his right in favour of the distinguished American friend now temporarily discharging the duties of the ministry at Liverpool. The preacher took for his text 1 John iii. 1—3. He said that he was intensely interested in observing how the deepest thoughts in philosophy and science had been of late years clearing the way for a brighter Christian faith. He did not mean that philosophy and science were to be substituted for the light of Christian revelation. He acknowledged that light to be

"The fountain light of all our day,  
The master light of all our seeing."

And he considered that all that philosophy and science could do was to *clear the way* for this light to fill the whole world of our thought.

He had been led to these thoughts by asking himself why we did not more deeply *realize* our Christian faith; why that faith seemed to be with us so much colder and weaker than with the apostles? And he had found there were two causes. 1st. A *moral* cause. Our affections, which formed the retina of the soul on which the light of faith was received, were diseased. We loved the darkness of a material life better than the light of faith. Hence the necessity for the work of self-discipline.

2nd. There was an *intellectual* cause. Material or sensuous habits of thought, hanging like clouds *before* the soul. In these habits the world and all things therein were regarded—not as the more spiritual *reason* sees them, but as the uninstructed senses see them,—*dead, mechanical, self-subsisting*, cut off from all spiritual *surroundings*. The world and all things therein seem to mere carnal sense a machine carried on by some springs called laws within it.

These sensuous, material habits or clouds had to be cleared away. It was impossible to believe, in a spiritual

meaning, in life and in spiritual realities around us, as long as these shadows beclouded us.

We will not attempt to give a full abstract of the discourse, portions of which were, from the profundity of the views so earnestly enforced by the preacher, occasionally obscure. His leading idea seemed to be, that God could not make us partakers of the Divine Nature—his sons—unless he came out of himself, out of his own infinity, and devised a set of aims, schemes, purposes, *thoughts*,—and put forth such a *love*, and shewed himself as working with such kind of devotion of his *will*, as *we* could understand and sympathize with.

God had then come out of himself to devise an infinite set of aims, purposes, thoughts, toward the human spirit, to display an infinite *love* to that spirit, and to devote his *will* to an infinitude of work or service to it.

But next this thought, love and work, must be *revealed*, made known to us. Creation is the exhibition to us of the infinite thought, love and will of God, all exerted for *us*. It is a grand poem in which God is ever speaking of his thought and love: but it is more than this—it is a system, a grand scheme of miracles, in which God is ever shewing himself as *working*, working in infinite quantity and way for our spirit's life.

The preacher went on in detail to shew how the thought, love and energy of God were made visible to us in every separate law and object of creation—how each thing became a word of God, an image in a great stained window, through which the life of Deity was ever streaming to us.

The constitution and laws of the mind itself formed a great central word, presenting the thought or scheme—the love, and also the immediate *action* of God. The great powers of nature hid and revealed the same threefold secret. Flowers and animals, like God's paintings and sculptures, suggested it. The human body, like a harp, receiving the outward activity of Deity and communicating it to the mind, suggested it. History, bringing on the accumulated life of the past, and especially the Christian revelations, expressed it. All said, "Behold what manner of love the Father hath bestowed upon you, that you should be called the sons of God."

The preacher concluded by shewing how the contemplation of this great scheme of the universal revelation inspired the soul with *love* to God and

man, and sent it forth to work with faithful *will*.

The chair was, at the close of the religious service, taken for the business meeting by the respected minister of the place, Rev. John Colston, who said that more than two centuries had elapsed since their Assembly first met, and nearly the same period had passed since their Presbyterian forefathers first gathered on that spot for worship. It might seem strange that the Provincial Meeting was so long in finding out Dean Row, and that this should be in fact the first occasion of its celebration there. Yet in the early days of Non-conformity it was neither an unknown, a small nor an unimportant place. He had some time back a newspaper put into his hands, published at Chester in 1734, containing a letter from Rev. Hugh Worthington, the then minister of Dean Row chapel, defending himself from the false charge of having refused the Lord's Supper to those of his congregation who declined at the county election to support Sir Robert Cotton. The charge was indignantly denied in language as plain as unpolite, and the worthy minister stated that he had at that time more than 130 electors in his congregation, and so far as he knew all were in favour of the "good old cause," and supporters of the Act of Toleration. After speaking of the altered curriculum of the Assembly, and of the circumstances which had led to the arrangement of the meeting there that day, he offered a hearty welcome from himself and his congregation to the Assembly. There was something appropriate in so venerable an association meeting in an old chapel like theirs. He trusted his town friends would find it pleasant to breathe a little country air. One great change came into operation that day—the congregational representative system—which, while it in no way interfered with congregational freedom, would probably tend to give new importance to their annual assembly. He knew, indeed, that on that subject some difference of opinion prevailed; but he felt confident that it would prove a peaceful day, and that their business would be conducted with the kindness and courtesy which had hitherto prevailed.

Rev. James Whitehead, the Secretary, then proceeded to call the roll of the ministers of the province, and each as he was called was invited to introduce to the Assembly the delegates appointed by his congregation. About

fifty delegates were named, most of whom were in attendance; amongst whom were Thomas Bolton, Thomas Avison, H. A. Bright, George Melly, W. J. Lamport, W. A. Jevons, A. Briggs, James Thornely, of Liverpool; David Harrison, Henry Bayley and Edward Hyde, of Dukinfield; Thomas Thornely, Joseph Hibbert and John Cheetham, of Gee Cross; John Long and Henry Houghton, of Knutsford; Eddowes Bowman, Ivie Mackie, James Woolley, C. S. Grundy, R. D. Darbishire, Edward Shawcross, of Manchester; Edward Johnson, of Chester, &c. In handing in the names of the Dukinfield delegates, Rev. R. B. Aspland disclaimed for himself and them all intention of interfering with the independence of other congregations in the province, and expressed their determination to resist any interference on their part with himself or his congregation. No delegates were appointed from Cross Street, Manchester, Bury, Bolton, Altringham, Hale, Stand, Warrington, Cross Street (Cheshire), Hindley, Rochdale, Gorton, Ainsworth, Preston, Chorley, Birkenhead, Park Lane, Walmsley, Newchurch and Platt. From Gee Cross, Bolton, Altringham and Bury, resolutions were handed in expressing the disapprobation of the change, limiting the voting of the Assembly to delegates, as an unnecessary and an unwise restriction. Mr. Whitehead and other ministers, without formal resolutions, expressed their own disapprobation and that of their congregations of the new plan. On this subject the Assembly was addressed by Mr. Wrigley, of Bury, Rev. Joseph Ashton, Rev. Dr. Beard and others, and much time was occupied by a very irregular discussion. Claims of admission to the Assembly were made by several parties, some of which were granted, and the names of the ministers placed on the roll. Other cases were referred to the consideration of the Provincial Committee, who were requested to report thereon to the next Assembly.

Rev. W. H. Channing, in rising to propose the thanks of the Assembly to the preacher of the day, said it gave him great pleasure to be, in the performance of that office of respect, the representative of the Assembly. He thought they were indebted to any man who, having important convictions, would unbosom himself to his brethren. This the preacher had done; he had given them a view of the deepest and

most solemn thoughts on matters between himself and his God, and he for one thanked him most heartily for it. He accepted, too, with warm assent the great theological views which the preacher had so earnestly enforced.—The resolution was seconded by Dr. Beard, and unanimously passed.—On the motion of Rev. F. Baker, seconded by Rev. James Whitehead, the thanks of the Assembly were also given to the supporter.

Rev. William Gaskell then offered a fraternal welcome to the ministers who had entered the province since the last Assembly, viz. Rev. S. F. Macdonald, of Chester; Rev. J. T. Whitehead, of Altringham and Hale; Rev. S. A. Steinthal, of Liverpool; and Rev. Dr. Pope, of Birkenhead. The three gentlemen first named suitably acknowledged the welcome.

Mr. Ainsworth, of Cleator, renewed his application for the assistance of the ministers of the province in the monthly religious services at Cleator. Those services had been salutary to himself and family, and useful to the neighbourhood. They had been well attended, and the influence which they exerted was not confined to those who partook of them, but extended to other congregations and other religious denominations in the district, who felt the necessity of sharpening their religious zeal and their spiritual watchfulness. He returned his best thanks to the gentlemen who had during the past year given him the benefit of their acceptable services.

Rev. Joseph Ashton remarked that this was the tenth application made by Mr. Ainsworth for the services at Cleator. The continuance and success of what some might have regarded as a dubious experiment, was a satisfactory proof of the good ground on which Mr. A. had established those services. In one respect the result was instructive. There were few places in which it would be less natural to look for a worshipping assembly of Unitarians than in a retired village of Cumberland. What had been done was a proof of the good of individual conscientiousness and liberality, and what regard for the religious and social wants of a district might effect. Single-handed had Mr. Ainsworth met this costly effort. During the past year it had been necessary to enlarge the room in which worship was conducted, and the numbers of the congregation had sensibly increased. Hereafter it was possible that on the

foundations laid by Mr. Ainsworth an independent congregation might be established. A Committee, consisting of Revds. Joseph Ashton, F. Baker and H. Green, was appointed to arrange the Cleator services for the ensuing year. On a ballot for the Supporter of 1858, the choice of the Assembly fell on Rev. J. H. Hutton. A Committee of laymen and ministers was appointed for making the necessary arrangements for the next Assembly; and on the motion of the Secretary, it was resolved that the Assembly meet in 1858 at Dukinfield.—The general business having been transacted, Mr. Martineau then proceeded to open the conference which it had been resolved to hold on the important subject of the Education of the People, taking for the basis of it the excellent pamphlet of Mr. Thomas Wrigley (more than once noticed in our pages), with which he said he very largely agreed,—which was not only original, but wise and humane. In a long and able speech, Mr. Martineau detailed his reasons for agreeing in the main with Mr. Wrigley, while he dissented from the extreme voluntarism of some of his remarks. While approving of the purpose of throwing the obligation to educate their children, where Nature had placed it, on the parents, he had no objection to supplement the plan by the aid of Government, in organizing a system of inspection and securing the application of successive improvements to the schools; and he would meet cases of positive inability on the part of parents to educate their children, by the help of a Local Board. Mr. Martineau concluded by reading and proposing for the acceptance of the Assembly the following Petition, which he said embodied his views on the whole subject.

To the Honourable the Commons of Great Britain and Ireland in Parliament assembled:

The humble Petition of the Lancashire and Cheshire Provincial Assembly of Presbyterian Ministers and Deputies, at their Two Hundred and Eleventh Anniversary, held at Dean Row, Cheshire, on Thursday, June 18, 1857,  
Sheweth,

That your petitioners, representing a body of Christians always zealous for the education of the people, and themselves much engaged in promoting it, feel a deep interest in the extension of a well-considered school system, which shall take up the best results of experience, and do no

violence to the natural incidence of human duties.

That in the several Educational Bills which from time to time have been discussed in your Honourable House, your petitioners have observed, not without great anxiety, a forgetfulness, as it seems to them, of the Providential allotment of responsibility in this matter, and an attempt to re-distribute it by false and artificial rules.

That, in the judgment of your petitioners, the obligation to educate the child is inseparable from the Parental relation; and in any way to dispense with this obligation, or shift it on to persons other than parents, is so far to dissolve the moral order of the Family, on which rests the well-being of the State.

That the State, as deeply concerned in the character and intelligence of its people, and especially bound to protect the weak from injury, is entitled to insist on the due performance of this duty, but cannot properly step in to discharge it, except where it has become a *dropped obligation*, and through the destitution or wrong of the natural guardians, the community must stand *in loco parentis*.

That the first and chief aim of an educational Law should be to overcome, by adequate inducements, the temptations to parental indifference and neglect, whether by rendering a certificate of education an indispensable requisite for juvenile labour of all kinds, or by other means of approved efficacy.

That the machinery of Government, either central or local, may properly be lent to the community, to aid the creation, distribution and improvement of Schools: provided that the funds be sought, first, from the children's weekly pence; next, from the voluntary subscriptions of the neighbourhood; and not, till these resources have been exhausted, from any public tax, general or municipal.

That Schools wholly supported by public tax, unrelieved by contributions from the parents, should be distinctly marked as less honourable than self-supporting Schools, and should present the same exceptional aspect as the Poor-house amid the workshops and houses of industry.

That by the method here indicated, the difficulty arising from religious differences settles itself by spontaneous adjustment, and is politically limited to the supplementary case of purely public Schools, whose scholars would be drawn from a class least susceptible of active doctrinal scruples.

That, in direct contravention of these principles, all recent attempts at legisla-

tion on this subject have apparently assumed,

That the State should *provide* education, but may not *enforce* it;

That the training of the child is a duty devolving, not on the parent, but on the community;

That the type and model of all Schools should be that in which the parent pays nothing, and acquires a *right* without any corresponding obligation; and

That to this type, essentially communistic as it is, all Schools resting on the sense of domestic duty and the supports of neighbourly help, must be gradually brought.

Your petitioners humbly pray your Honourable House to respect and enforce by law the responsibilities of parents in the education of their children; to believe that the best, the simplest and most cheaply collected school-tax, is the weekly payment of the scholars at their teachers' desk; to sanction no educational impost, local or general, except in supplement to this; and to limit the action of the general Government to the business of inspection, encouragement, and circulation of improvements; and to entrust to local authorities the provision of supplementary Schools required by the destitution of their district.

And your petitioners will ever pray, &c.

A long discussion followed, in which Mr. Samuel Greg, Dr. Beard and Mr. Wrigley, were the principal speakers. Our restricted space prevents our giving any report of their addresses. The hour appointed for dinner at Wilmslow, two miles distant, having arrived, the meeting was adjourned to that place. More than 100 gentlemen, including nearly forty ministers, sat down to dinner at the George and Dragon, under the presidency of Mr. R. H. Greg. After dinner, the discussion on the Education question was renewed, and a very able address given on it by Mr. Samuel Robinson. He was followed by Rev. S. A. Steinthal, Rev. T. E. Poynting, &c. An amendment was eventually moved by Dr. Beard and seconded by Rev. William Smith, to the effect that the Petition be considered that day twelvemonths. On a division being taken, the Petition was adopted by a considerable majority, but a very large portion of the delegates had retired before the division was taken. The question of a revised Translation of the Bible was then introduced by Dr. Beard, who proposed for the acceptance of the Assembly the following Petition:

To the Honourable the Commons in Parliament assembled:

The Petition of Ministers of the Gospel and others, met together at the Two Hundred and Eleventh Anniversary Meeting of the Lancashire and Cheshire Provincial Assembly,

Humbly sheweth,

That your petitioners value very highly the Translation of the Bible into the English language generally known as "The Authorized Version."

That, nevertheless, they are desirous that a Revision of the said Version should be put forth under the sanction of the Legislature.

That in this desire your petitioners are actuated by the following considerations:

1st. That "The Authorized Version" is an insufficient representation of the sacred original, it being stated by eminent Hebrew and Greek scholars that many parts thereof are imperfectly or erroneously rendered.

2nd. That were "The Authorized Version" an adequate rendering of the sacred originals, the texts on which it rests contain many errors, which of necessity reappear in the said Version, and so combine with mistranslations to make that Version deviate greatly from the Scriptures as they were when they proceeded from the hands of their authors.

3rd. That whatever merits "The Authorized Version" may possess, it has no claim to be accounted a final attempt to render the Sacred Writings accessible to English readers, seeing that it is not a New Translation made from the Hebrew and Greek, so much as a Revision derived from already existing Translations, partly in English and partly in other languages.

4th. That the Revision put forth in the year 1611, and now known as "The Authorized Version," has since that time undergone considerable changes without the national sanction. And,

5th. That since the last authorized Revision took place, great progress has been effected in all the studies and acquirements which bear on the criticism and interpretation of the Bible, so as not only to render a better Translation possible, but to cause it to be desirable and even necessary.

In view of these considerations, your petitioners entreat your Honourable House to take steps for the issuing of a Commission of Inquiry, whose business it shall be to investigate these allegations, in order that, if they prove true, a further Revision may be made, for the purpose of bringing the English Bible into har-

mony with the ascertained results of sober criticism and sound scholarship.

And your petitioners will ever pray.

The adoption of the Petition was resisted by Rev. John Wright. There was little time for discussion, and the attention of the Assembly was wearied by a long day's work. A majority sanctioned the adoption of the Petition. During the short portion of the afternoon which was unoccupied by matters of business, the Chairman called on the Assembly to express in a toast their respect for Mr. Martineau, their regret at his approaching departure from the province, and their united wishes for his success in his new sphere of duty. Mr. Martineau acknowledged the toast in a speech which was listened to with deep interest,—an address characterized by a moderate and healing spirit of conciliation, and which inspired in the minds of some who heard it a hope that unanimity might yet in some considerable degree be the happy portion of the English Unitarian body.

In bringing to a close this necessarily imperfect account of the meeting, we can speak with satisfaction of the large attendance of friends, still more important from the rank and character of the gentlemen present than from their numbers. This may be fairly set down in great part to the system of lay representation which was inaugurated at this Provincial. On the other hand, very much time was frittered away in the calling and completion of the roll. This may on a future occasion be avoided by some preliminary arrangements. It is to be hoped that the anxieties of those who see in the new plan future dangers to the peace and independence of our churches, will be removed, or that such a modification will be made, that all the churches of the province may meet on an equal platform, without fear and without heartburnings.

On the following day, the ministers who are members of the WIDOWS' FUND met for the transaction of the business of that important institution. The members took a respectful farewell of Mr. Martineau, whose services to the Fund have been considerable, and who has for several years filled the office of Vice-President. Rev. Franklin Baker was elected as Mr. Martineau's successor, and Rev. J. T. Whitehead was appointed as assistant to his father, Rev. James Whitehead, in the duties of the Secretary. The affairs of the Widows' Fund were reported to be in

a very satisfactory condition. Its property is estimated at £9182; to which may be added that of the Auxiliary Fund, estimated at £1913, making a total of £11,095. The nett income of the year was £705, and its expenditure £290, leaving a balance which, when added to the balance of the year before, amounts to £622. The value of the estate is becoming enhanced by rail and tram roads, and by the erection on it of a manufactory, and by the prospect of other leases being sought by capitalists. After the business of the Fund was closed, the members spent a delightful afternoon together in the exchange of the friendly and brotherly sentiments that became the occasion. Before parting, the ministers expressed their warm acknowledgments of the kindness of Mr. Colston, who had made most convenient arrangements for the comfort of the numerous visitors, and had, in the absence of adequate hotel accommodation, quartered many of the ministers and others in the houses of his friends, some of them not Unitarians,—all apparently equally willing to shew hospitality to the friends of a much-respected neighbour.

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BRITISH AND FOREIGN UNITARIAN  
ASSOCIATION.

The thirty-second anniversary of this Association was celebrated at Little Portland-Street chapel on Wednesday, June 3rd. The sermon, characterized by his usual earnestness, was preached by the Rev. William James, of Bristol, from John xiv. 9. The preacher having pointed out the difficulty with which the apostles of Christ received the higher truths of the gospel and comprehended the great and glorious purpose of the mission of Christ, proceeded to shew that even now, after more than eighteen centuries since the ascension of the Master, were he to return to his church, he would have occasion to say to many who are in name and profession his disciples, as he did of old to Philip, "Have I been so long time with you, and yet have ye not known me?" The preacher then said that the subject of his discourse would be, *Christ not fully known to Christendom*; and, after remarking that it is a matter of the highest moment to ascertain in what character Jesus appeared, the object of his mission, and the message which he delivered,—and that, in order to arrive at sound conclusions on these points, we should go with calm and

unprejudiced minds to the New Testament,—he went on to observe, that if a person entirely unacquainted with the controversies which have arisen respecting the person of Christ, were to study the evangelical records in order to ascertain what he must think of the Saviour's office and person, he would find that Jesus of Nazareth is declared to be the spiritual Ruler and Teacher of men, the promised Messiah, the Son of God, filled with truth and grace from above,—a Messenger of the Almighty, to whom greater wisdom and power were imparted than has ever before been bestowed upon any prophet who had spoken in His name,—the Sent of Heaven, who reigns as Head of his church, whose dominion is to endure until error, sin and death shall be destroyed, and God shall be all in all. But then nothing could be more certain than that this representation of Christ differed from the creeds of Christendom. The Christ of "orthodox" confessions is described as "very God," co-eternal and co-equal with the Father. The Christ of evangelists and apostles is said to have been dependent on and subordinate to Him, without whom our Lord affirmed he could do nothing, and of whom he declared that He is "the only true God." The same course of observation was followed with respect to the *work* of Christ in the world's redemption. And his own account of the *end* for which he appeared as the Saviour of men, and of the *manner* in which he redeems from sin, was contrasted with the popular doctrine of Atonement, and considered as affording another illustration of the fact, that though he has been so long time with them, Christ is not fully known to his disciples. The priestly claims of Romanism, and the gloomy and exclusive views of Calvinism, were also referred to in confirmation of the same mournful truth. The preacher then glanced at the usages and manners of Christian nations, and whilst thankfully admitting that the gospel had been an unspeakable blessing to the world, pointed out that in many things, even where the Christian faith is most honoured, Christ is not perfectly understood and obeyed by his followers. It was, finally, contended that the great object of the Unitarian church should be, to bring back professing Christians to the simplicity and purity of Christian truth, as well as to proclaim his gospel to heathen lands and to call sinners to repentance. And whilst God is dis-

honoured and the gospel hindered in its course by false doctrine, the preacher hoped that there might never be wanting fearless and efficient advocates to tell men, with the manly courage and honesty of Priestley, and the winning fervour and affection of Channing, that we regard Unitarianism as the doctrine of the gospel.—The sermon, we understand, has been requested by the Committee of the Association for publication.

The meeting for business followed the religious service. The chair was occupied by J. Aspinall Turner, Esq., M.P., who said he was at present almost a stranger, but, as he had come to spend a considerable portion of the year in the metropolis, he was glad of the opportunity of becoming known to those who were of the same household of faith with himself; and he hoped that so long as he was amongst them he should be found a zealous, consistent and sincere Unitarian. He had taken a warm interest in all the movements of the body in the North of England, and now he had come amongst them he would do the best he could to assist in furthering the interest of the cause.

Rev. T. L. Marshall read the report of the Committee. It entered into a variety of details, generally of an encouraging character. Particular attention was drawn to the necessity for reviving the annual collections on behalf of the Association. It announced the retirement from the office of Home Agent of the Rev. Hugh Hutton:

"The largest item of expenditure in your balance-sheet consists of the expense of maintaining the plan of missionary operations first commenced in 1852. Your Committee announced to the annual meeting in the year 1855 their belief that the financial position of the Association rendered it difficult if not impossible to sustain the office, and were instructed to re-consider the subject. Subsequent experience has demonstrated to the minds of the Rev. H. Hutton and your Committee that the impression then formed was correct, and it is in concurrence with his own feeling of what is due to the best interests of the Society that he retires from his office at Midsummer. Mr. Hutton has consented to continue as a member of your Committee the benefit of his experience and advice. In announcing his retirement from the office which he has filled for six years, your Committee desire to express their cordial regard and their appreciation of his great activity and earnest zeal on behalf of your Association, and they trust

that the mutual good-will and confidence which have existed between him and themselves will always continue."

In reference to the new serial lately established, it stated:

"A very important step undertaken this year is the establishment of the 'Unitarian Pulpit.' This serial is intended to supply a want deeply felt by many persons, as well as to assist in carrying out one of the objects of your Association. It will form at the end of the year a valuable collection of discourses, representing, as it is hoped, all shades of Unitarian opinion. The success of the work has so far fully met the expectation of its projectors; and although your Committee were willing to suffer some loss by the publication, they are happy to say it is likely to prove a source of profit. It may be that the 'Unitarian Pulpit' will tend to place Unitarianism in its true light before the world, and that some of those who are inclined to think harshly of us may be disposed to allow that our faith is not inconsistent with the true spirit of Christianity. It will much advance the success of the periodical if the members of the Association generally will do what they can to introduce it amongst their friends."

In moving the adoption of the report, the Rev. E. Kell described it as a very able and useful one. He had been exceedingly pleased with the plan of the "Unitarian Pulpit;" he thought it would be the means of making the Unitarian public throughout the country well acquainted with each other, and he recommended the meeting to promote its circulation as much as possible.

The Rev. E. Higginson seconded the motion. He said the report was of a peculiarly interesting character, and was important to the Unitarian public as shewing that there was now an urgent claim for the increased support of the Association. It was a strange thing, as their orthodox friends had declared, that an Association representing the whole body should raise and dispense for British and Foreign purposes only about a thousand pounds a-year.

After the reception of the report, other resolutions, which will be found among our advertisements, were proposed or seconded by Rev. Thomas Madge, Mr. George Long, Rev. W. James, Rev. Iden Payne, Rev. E. Tagart, Mr. E. Bicknell, Rev. E. Higginson, &c. One of them had reference to a proposed meeting of the Association in Manchester during the ensuing autumn. From the sentiments expressed by the Chair-

man, Mr. Tagart said he was sure they would receive a hearty welcome at Manchester, which was also endeared to himself by many personal recollections. In the North of England he looked for the greatest support to our Unitarian Christian objects. The social and economical powers of the country were there developing themselves most rapidly; and there was also in the North a freedom from those aristocratic influences with which the South was frequently overshadowed. From the North also the greatest strength had been brought to our body, and the greatest heart and fervour thrown into what might be called our social progress.

At the conclusion of the business proceedings, the company adjourned to a collation at the Music Hall, Store Street, at which they were again favoured with the able and genial presidency of Mr. J. A. Turner. Various sentiments were proposed or responded to by the Chairman, Chas. Paget, Esq., M.P., Revds. Charles Beard, E. Tagart, Hugh Hutton, T. L. Marshall, William James, John James Tayler, William Forster and H. Solly. Of their interesting speeches, our over-crowded columns prevent our giving anything like a report: we must content ourselves with a few sentences from some of them.

Chas. Paget, Esq., M.P., in responding to the sentiment of "Civil and Religious Liberty all the world over," said—

It is quite impossible to see the progress we are making on this great question in that place which is the representative of English society—I mean the House of Parliament—without feeling that sentiment to be the echo of the feelings of the people at large. To see the first Minister of the Crown come down, as he did the other night, to bring forward a measure doing away with one of the last relics of persecution in Parliament, in a speech which would have done Lord John Russell, or any man, credit in his very best days, was a sight gratifying to us all. And, supported as the measure was by all parties, I felt that the time is quite at hand when no longer will any portion of our fellow-subjects be excluded from Parliament for their religious opinions.

Rev. Charles Beard proposed "The British and Foreign Unitarian Association." He said—

I think the present is an exceedingly important crisis in the history, not only of

our religious denomination, but of all religious denominations. I do believe that such is the force of free thought in this country ready to burst from its shell, if I may so speak, and carry all before it; such is the amount hidden beneath the surface which has yet had no opportunity to display itself, that in a little while a free Christianity will be the prevalent Christianity. But if this is so, if in our own denomination there are symptoms of an approaching religious revolution, it is of the very highest consequence that we should maintain our definite position faithfully, courageously, kindly, but still firmly; that when men feel that all other churches are broken up around them, that all the religious institutions are set at naught, they should know where there is a church which has occupied its old position consistently for more than a century, and is able to occupy it in the break-up,—is able to say that we have not moved, and we are not prepared to move. What, then, is this position? I do not look forward to a mere sectarian triumph; I am very far from thinking that the views I hold will be in their integrity as I hold them the views of the future Christian Church. I believe them to be correct; I believe them to be the nearest approximation I can make to true Christianity, or else I should not hold them; but at the same time I am not conceited enough to believe that my little bucket has drained dry the whole well of God's truth.

Rev. E. Tagart responded to the sentiment:

I think, considering the small numbers of the Unitarian body, and the variety of objects we press upon the attention of members of our societies, it is a source of satisfaction that the Association has maintained its strength so long and so well, and is still regarded with so much sympathy on the part of the Unitarian public. I do conceive, if there be anything of more importance than another in the present day to a Christian, it is that of keeping up in the minds of the middle class of our community the spirit of independence, and the spirit of sound intellectual, religious and moral freedom—a spirit of desire to maintain that independence upon all sides, and to promote it as much as possible—to lead others by example, and in every possible way, to depend for themselves upon their spiritual, moral and religious life. And in order to do this, they must have superior religious convictions; they must have an enlightened form of Christianity; they must study the Scriptures for themselves; they must be released from the

trammels of priesthood and the domination of churches; they must, above all things, learn to think for themselves on the subjects of religion, and not be guided by power, by passion, or by any pecuniary interests.

In proposing "The Preacher of the day," the Rev. T. L. Marshall referred to the position of such men as Maurice, Jowett, Macnaught, Donaldson and others:

They seemed like noble and true-hearted men groping in darkness and struggling in fetters. While giving them credit for their views and intentions, and acknowledging their high character and usefulness as men and as theologians, he could not help feeling that they were in a false position. It was not arrogating too much to ourselves to say that Unitarian Christians were, after all, the true Broad-church men of the day, and occupied a high vantage-ground in being free from those restrictions with which those in the Establishment who think with us are shackled.

Rev. W. James responded:

A good deal had been said about the position of Unitarians: he believed we had done nothing compared with what we might do for our cause. He did not say we should be mere proselytisers; but we were bound to labour for the spread of what we believed to be the truth. We were guilty of a very great sin in separating from the church at large, unless we were prepared to shew we had good reasons for doing so, and could justify to ourselves and them our grounds for adopting those truths which we believed to be identical with evangelical Christianity.

In reply to a vote of thanks, proposed by Mr. James, for the candour, good-humour and ability with which he had presided over the day's proceedings, the Chairman said—

That we are a small body, and that our influence does not extend as far as I could wish, is true, and I believe it may be accounted for by a want of courage, a want of tact, and a want of knowing how to apply their abilities on the part of the leading laymen of our body—and, if they will excuse me for saying so (it is very presumptuous), by a very great number of our divines. We are descended from a long line of ancestors, who have all been engaged for a couple of centuries in furthering the cause of civil and religious liberty. I consider that is a distinction far greater than any that can be conferred upon me—greater even than that of being called upon by my fellow-townsmen to

represent them in Parliament; and to sneak from that position to sneak into the Church I consider would be a disgrace to myself, and a deeper disgrace to the memory of those from whom I have descended. I think we should have succeeded much better, and our influence would have been far greater in this country, if our leading laymen had come forward boldly and asserted their principles. Instead of thinking that it was unfashionable, or that they were leaving a powerless body when they left us, they should have made the body powerful by their own support of it. Whatever notions we may have about philosophy and minor points of doctrine, let us all be united in this, firmly to shew that our principles are right, by the carrying out in the world of that character and that life which Jesus Christ was sent into the world to exhibit.

Rev. J. J. Tayler, in proposing "Unitarianism in Transylvania, the spot where Christian truth and freedom took refuge in the earliest times of the Reformation, and where they still present their front on the confines of European civilization," said—

You are aware that in the age of Luther and Calvin, there were a body of eminently learned and cultivated men from the North of Italy, who began to search the Scriptures for themselves, and adopted views not entirely, but still in many respects resembling those which we maintain. These men, driven from Italy, Switzerland, and France, found refuge for a time in Poland, in the city of Cracow, which they in fact created. They had a printing-press and they had an university, which I believe was resorted to at one time by not less than three thousand students from all parts of Europe; and from their printing-press they sent forth books of great learning, which at that day had a very powerful influence on the theological opinions of Europe. But the Unitarians of Poland were overwhelmed by a political reaction, which we all know followed the Reformation, arrested its future course, and so paralyzed and stereotyped the thoughts of men, that the great institutions of Catholic and Protestant remained almost unaltered. This drove the Socinians out of Poland. Many of them found refuge in Holland, some came over to England, but a small number went to Transylvania, and remained with all their features of theology untouched. Their religion is one of the three or four recognized religions, enjoying a distinct recognition under the old law of Hungary. This intelligent and brave people, who have preserved in their mountain

solitudes their faith, their institutions, and, in a certain degree, the simplicity and purity of their manners, are in danger at this day of losing what they most value, the privilege of educating their youth, and of having their pastors taken from them by means of the insidious attempts of the Austrian Government requirements, which they know the people of themselves are unable to comply with, and they appeal to us to help them. The Austrian Government requires, as a condition of their continuing to maintain their schools, that they shall raise the salaries of their teachers to a certain amount. That in itself is a very good thing; but the Austrian Government knows this cannot be done by the Transylvanians themselves, therefore it is only a treacherous attempt to crush them. They have raised £18,000, and require £2000 more. In this emergency they appeal to the Unitarians of England and America to come forward and help them. When I heard in the report this morning that, with all our wealth, with all our intelligence, and with all our zeal for what is good, we have not raised more than £500, I felt ashamed. I think we ought not to let the matter remain in this state, especially as it appears from the Secretary of the American Unitarian Association that they are not likely to get much help in that quarter. There is so much of the old Adam in me that I can hardly tell whether I am most interested in this cause from my love of civil and religious liberty or my inveterate hatred of Austria, whose crushing spirit, if not checked in time, will succeed in putting out all the light of liberty that yet burns in her dominions. I hope those amongst us who have not yet done what we ought to have done in behalf of these injured people, will come forward, if only at the last hour, and put our hands into our purses, and do what we feel we are able to do, to render effectual service not merely for the preservation of a sect, but for the rescuing of truth and freedom from the dangers which now threaten them.

At the conclusion of Mr. Tayler's speech, the Chairman said his friend Mr. Paget had given him a challenge. It was, that if he would put his name down for £25, he (Mr. Paget) would put his down for the same amount. He (the Chairman) had accepted the challenge, in the full assurance that the £50 thus subscribed would fructify, and produce a much larger amount. The result justified the Chairman's anticipations, he announcing before the close of the meeting that the sum subscribed amounted to £124. 10s.

Rev. W. Forster, on rising to propose "The cause of Liberal and Unsectarian Education on the broad principles of our common Christianity," said—

My experience and observation in respect to the different denominations of Christians in this country, especially the Dissenting denominations, is this, that the Unitarian church is the only church that can propose and uphold the sentiment I have read. I have been actively engaged in connection with Christianity for the last twenty-five years, and I know some little now of the Unitarian body, and it is my most deliberate opinion that it is the only church that can say, "The cause of Liberal and Unsectarian Education on the broad principles of our common Christianity." I do not mean to say that individuals would not be found in other churches that would say this, but it is not the *esprit de corps* of those churches—it is not their life and their soul; they would stop short, and shut out at least the Unitarian body from the education which they give or wish to have given in their public schools.—Our motto is, Educate! Educate! Educate the people, so that they shall be able to test every human creed, and have deep and living convictions of their own respecting God and life and immortality. And if we do this we shall confer the greatest boon that this nation has received, and we shall give an impulse to the cause of Christian truth which shall never be spent until the end of time. This is our commission, and this is our work, as the representatives of the primitive Christians, who met in the upper room, but did not stay in the upper room, but went into the broad light of day and preached the Gospel, not of damnation, but of salvation to their fellow-countrymen.

The proceedings terminated with a vote of thanks to the Stewards, which was acknowledged by Mr. A. Lawrence.

#### SUNDAY-SCHOOL ASSOCIATION.

The twenty-third public breakfast and annual meeting of this Society was held at Radley's Hotel, Bridge Street, Blackfriars, on Thursday, June 4th. There was a large attendance of ministers from the country and of teachers and others interested in the cause of Sunday-school education.

The Rev. Charles Beard, who presided, urged the necessity of ministers attending to the welfare of the Sunday-school, and expressed his conviction that no congregation could long survive without a Sunday-school, which was not to be regarded merely as an instrument for educating

the people, but as an essential requisite to the healthy existence of a Christian congregation. Mr. Beard concluded a very interesting speech by impressing upon the teachers present the necessity of having their hearts in their work, and leaving results to their Heavenly Father, who never permits any to labour in vain, although the fruit of their exertions might not always be perceptible; and he illustrated this view by a touching incident which had recently come under his own personal experience, and afforded him encouragement when he had been inclined to despond.

Mr. Robert Green, the Treasurer, then read the report of the funds, which shewed an increase in the annual subscriptions.

Mr. J. C. Lawrence, in the absence of the Secretary, the Rev. W. Vidler, from severe indisposition, then read the report of the Committee. The report referred to an increase in the sale of the publications, and the reprinting of several of the books. The Committee, with a view to supply the want of books suitable for the elder classes, had offered a premium of Ten Pounds to the writer of one which might be selected, and several manuscripts had been received and were then under consideration. Mention was made of deputations to various provincial meetings, and of the cordiality with which they were received. The statistical account shewed but little variation from the returns of last year. The attention of the teachers was directed to valuable extracts from the reports received from various schools, which were too long to be read at the meeting, but would appear in the printed Report.

Rev. P. Cannon, of Wakefield, moved the adoption of the reports, and said that all present must feel deeply interested in the progress the Society was making.

Rev. R. J. Rogers, of Northampton, seconded the resolution, and spoke of the importance of increasing the number of teachers, and of making the Sunday-school the nursery to the congregation.

Rev. Henry Solly moved the next resolution—"That this meeting desires to express its satisfaction at the somewhat increased amount of the annual subscriptions, not only in placing larger resources at the disposal of the Committee, but also as evincing a widening interest in the operations of the Association." He referred to the great importance of forming societies for the elder scholars after they left the school, which the teachers also should attend, and thus continue an influence which would be of the highest

value, and perhaps eventually lead to the scholars being intimately connected with the Christian church.

Rev. Iden Payne, of Deal, seconded the resolution, and said it should not be long before his Sunday-school was in connection with the Association.

Rev. J. J. Tayler moved the third resolution—"That this meeting recognizes the services rendered by this Association to the Sunday-schools connected with Unitarian and other Non-subscribing congregations by means of its publications, and hopes that increased resources will enable the Committee further to supply the want of suitable books so generally felt in those schools." He said that the work to which they were more immediately called to attend, was the development of the Christian life in the heart. Upon this topic Mr. Tayler offered very valuable remarks, and concluded by stating that the teachers must be well prepared and have thoroughly mastered their subject, before they could hope to make a permanent impression upon the scholars.—The resolution was briefly seconded by the Rev. E. Kell, of Southampton.

Rev. J. C. Means moved the fourth resolution—"That this meeting cordially welcomes the Rev. Charles Beard as the representative of the Manchester District Sunday-School Association, and trusts that the friends of Sunday-school education may ever unite in supporting the objects of the Sunday-School Association." He advocated the importance of close co-operation among the various societies.

Rev. W. James, in seconding the resolution, gave a hearty welcome to Mr. Beard, and with reference to a remark of a previous speaker on the subject of the retention of the elder scholars, said that at Bristol all the teachers in the boys' school had been educated there.

The Chairman, in acknowledging the resolution, promised co-operation on the part of the Manchester Association as far as it was practicable. He agreed that it was desirable to have only one publishing society, and the only publication which would be retained by the Manchester Society was the Sunday-School Penny Magazine, which had now attained a sale of 7000 copies.

On the motion of the Rev. J. Dendy, of Stourbridge, seconded by the Rev. R. Shelly, of Newbury, the Committee and other officers were appointed; and the meeting concluded with a vote of thanks, passed by acclamation, to the Chairman for the ability with which he had presided.

#### UNITARIANISM AT WELTON.

On Thursday, May 28, the opening of the Unitarian chapel at Welton was celebrated in that village by a public tea-party, attended by about 100 persons, amongst whom were Rev. Dr. Hutton, Rev. John Kenrick, Rev. J. Shannon, Rev. Thos. Hincks and Dr. Longstaff. The chapel has been erected and the ministry is supported by the trustees of the late Miss Popple. The Rev. Wm. Sutherland, late of Flagg, in Derbyshire, has undertaken the pastoral office, and is gathering around him an interesting village congregation.—In the course of the evening, Dr. Hutton proposed to the assembled friends this sentiment—"The Memory of the Foundress and Benefactress of the Welton Unitarian Congregation, and may the example of her sincerity and benevolence encourage us to be faithful to our convictions of truth and duty!" He stated that he had had the happiness of knowing the lady to whom the sentiment had reference, when that conflict was going on in her own mind which resulted in the step she ultimately took, and which was to her a very painful one. He had also known her excellent father (Rev. Miles Popple), of a truly liberal mind, a man whose associations were of the most pleasing kind in the cause of freedom and civilization, and a man who was quite ready to sympathize with his daughter in everything; and under those circumstances they would readily understand how painful it must have been to Miss Popple to give him pain, and how much she must have felt in leaving the church of her father, and of instituting a church for herself and for them. He believed that the step she had taken was the result of her own independent mind. That she was a sincere woman, they had had proof; that she was an amiable and truly benevolent woman, every one who had known her could testify; and that she had not laboured in vain, the appearance of that place was ample proof. He trusted it was a proof that would go on growing, that the number of those who thought with them would increase, and he was still more anxious that the number of those who thought with them might openly profess their honest sentiments.

In acknowledging a vote of thanks to the trustees, Rev. John Kenrick said he had the pleasure of Miss Popple's acquaintance for several years, and must say he had never known any one in whom the Christian spirit and love

of truth and of her fellow-creatures were more united. He hoped that under the ministry of the Rev. Mr. Sutherland the cause at Welton would prosper. Great things were not expected; but if they could only gather together a small body of earnest and well-conducted people, they would be acting in accordance with the wishes of Miss Popple, and all their exertions would be amply repaid. He urged them to lead good lives, to give a good example, and co-operate with their minister.

We are informed by a correspondent at Welton that the opening of this new Unitarian chapel has led to acts of intimidation and attempted persecution on the part of some of the inhabitants, but they have not succeeded in putting out the cause which Miss Popple had so warmly at heart. The writer adds that the memory of this noble woman is treasured in the hearts of the villagers with a feeling of veneration, and that there are some whom she instructed who strive to imitate her pure example.

#### MANCHESTER NEW COLLEGE, LONDON.

The annual Examination of the students began in the Common Hall in Gordon Square on Monday, June 22nd. There was on that day an average attendance of Trustees and friends,—amongst whom, in addition to the Professors, were Mr. George Long, Mr. J. C. Lawrence, Rev. Thomas Madge, Rev. J. Kenrick, Rev. Edward Tagart, Rev. Charles Beard, Rev. C. Clarke, of Birmingham, Rev. E. G. Holland, of America, Rev. George Kenrick, Rev. J. C. Means and Rev. H. Solly. The Principal began the Examination with the junior and middle classes of Ecclesiastical History. The junior class, consisting of Messrs. Drummond, Matthews, Upton and Lloyd, read answers (previously prepared, without the help of notes or books) to a series of questions on the ecclesiastical history of the first and second centuries. The answers were, with one exception, careful and good. The middle class, consisting of Messrs. Holland, Gibson and Blazeby, gave very satisfactory answers on the history of the third and fourth centuries. Rev. G. V. Smith then took the junior Hebrew class, which had, he stated, been chiefly occupied with the elements of the language, but had latterly read a small portion of the book of Genesis. The class was examined in chapters xii. and xiii., and with a satisfactory result. Mr. Kebbell, the

Classical Tutor, examined the junior class of Greek and Latin (Messrs. Howse, Pillars and Smythe) in Xenophon's *Life of Agesilaus*, and in *Liwy*, b. xxi. The junior division of the middle Hebrew class (Messrs. Gibson, Smythe and Lloyd) followed, being examined in *Genesis xxxvii*. The work of the morning was brought to a close by Mr. Lloyd, who delivered a sermon from *John viii. 32*. After half an hour's adjournment, during which luncheon was served, Mr. Bridge, the Mathematical Tutor, examined the junior Mathematical class. The Principal then called up the class of Ecclesiastical History (Messrs. Holland, Gibson, Upton, R. Drummond, J. Drummond, Blazeby and Lloyd), which had during the session read with him part of Tertullian's *Apologeticus*, of *Arnobius adversus Gentes*, and of *Plutarch's Consolatio*. The passages selected by the Professor were generally translated with tolerable accuracy, and the questions growing out of them were very satisfactorily answered. The work of the day was brought to a close by a sermon from Mr. Matthews on *Philipp. ii. 5*, and from Mr. James Drummond on *John xvii. 20, 21*.

On Tuesday morning, the examination was resumed. There were present during the day, in addition to several of the gentlemen already named, Rev. R. B. Aspland, Mr. Eddowes Bowman, Rev. J. H. Ryland, Rev. Dr. Sadler, Rev. L. Lewis, Rev. R. C. Jones, Rev. E. Kell, Mr. Mark Philips, Mr. R. N. Philips, M.P., Mr. H. C. Robinson and Mr. Richd. Aspden.—Rev. G. V. Smith examined the senior division of the middle Hebrew class. The students had during the session read a portion of the Book of Psalms and part of the 1st Book of Samuel. The class, consisting of Messrs. Bakewell, Heaviside, Mitchell and Dare, passed through a very satisfactory examination in four chapters of Samuel. The Principal next examined the junior and middle class (Messrs. J. Drummond, Upton, Holland, Blazeby, Matthews, Gibson and Lloyd) in *Doctrinal and Practical Theology*. The questions were generally answered, and were full and tolerably accurate. Mr. Bridge, the Mathematical Tutor, then examined the senior class in *Mathematics and Natural Philosophy*, but owing to the low tone in which both questions and answers were spoken, little was heard in the Hall except by the Tutor himself and his pupils. Mr. Upton then read a discourse "On the

Unfolding of the Religious Element in Society." After the usual interval, Mr. Martineau took the junior class in Logic. The object of the class had been to familiarize the students with the principal technical terms from the writings of Aristotle himself. Mr. Kebbell examined the senior class in Greek and Latin, but with less satisfactory results in Latin (the examination was taken in Cicero pro Cluentio) than we have usually had to report in our history of College examinations. The Greek was better, the book being the *Philoctetes* of Sophocles. The last class of the day was the senior class in Doctrinal and Practical Theology, in which Mr. R. B. Drummond was the only student. The examination was satisfactory. Mr. Gibson read a sermon on 2 Cor. iv. 5, and Mr. Holland on 1 John iv. 6, and so the proceedings of the day closed.

On Wednesday morning, Mr. G. V. Smith resumed the work with the class of Old-Testament Theology (Criticism and Interpretation). The Professor stated that the examination would comprehend certain books prescribed to the students for their private reading, and the answers given would shew the result of their private studies as well as of their attention to his lectures. The paper contained twenty principal questions, each dividing into separate branches. The examination was but moderately successful. Mr. Martineau next examined the undergraduate class in Logic and Ethics (Mr. Heaviside, Mr. Upton and Mr. Matthews). Mr. Bakewell and Mr. Dare, also members of the class, were unable to attend, being required to attend an examination inconveniently fixed for the same hour in University College.\* The papers of the absent gentlemen were reported to be fairly satisfactory, especially Mr. Dare's. The class had been designed to exercise the students in three text-books for the degree, viz. Whately's *Logic*, Butler's *Sermons on Human Nature*, and Paley on *Moral Philosophy*. The examination was on the whole satisfactory. Rev. G. V. Smith then examined the senior class in Hebrew (Messrs. Upton, Jas. Drummond, Blazeby, Heaviside and Holland). The class had been occupied with the book

of Job, and were examined in the six chapters most recently read by them. The result was generally satisfactory. The proceedings of the morning were brought to a close by Mr. Blazeby, who read a sermon on Matt. xxvi. 43. In the afternoon, the examination was resumed by Rev. G. V. Smith with the *Theology of the New Testament* (Criticism and Interpretation). The class consisted of Mr. Gibson, Mr. R. B. Drummond, Mr. Upton and Mr. Jas. Drummond. The paper had twenty-four principal questions, some of them having many dependent questions. The answers were remarkably full, and with very few exceptions accurate, and reflected great credit alike on the learning and skilful teaching of the Professor, and the industry and talent of the pupils. Mr. Martineau proceeded with the examination of the class in *Mental Philosophy*, consisting of Mr. Gibson, Mr. Holland, Mr. Blazeby and Mr. R. B. Drummond. The questions were answered with great fullness and ability, and the examination was one of considerable interest. The Principal then took the last class, the senior *Ecclesiastical History* (Mr. Drummond the only member of the class). The questions, ranging over the fifth, sixth and seventh centuries, were admirably answered. A sermon was then read by Mr. R. B. Drummond on Ps. i. 2.—The attendance during the greater part of the day was small. There were present during some portions of the day, in addition to some of those present on previous days, Rev. John Colston, Rev. R. Shaen, Mr. R. D. Darbishire, Rev. W. Herford, Rev. W. D. Jeremy, Rev. F. H. Hill, Mr. W. P. Price, M.P. Towards the close of the proceedings the hall became full. There were present for the first time, in addition to many ladies, Mr. Ashton Yates, Mr. E. W. Field, Mr. Edward Enfield, Mr. Ainsworth, Mr. Richard Martineau, Mr. Case, Mr. R. P. Greg, &c. &c.

Previously to delivering his address, as Visitor, the Rev. J. Kenrick stated that Mr. Dare, Manchester New College student, in his third undergraduate year; Mr. Venning, University Hall student; and Mr. Coupland, University Hall student,—were the three candidates for the Latin prize offered by the Principal of Manchester New College to the undergraduate students of Manchester New College and University Hall. The candidates were examined three successive evenings in the extemporaneous translation into English of

\* The two sets of examinations going on at the same time in the Hall and the College, tax the powers of the students with undue severity. The fact should be remembered as a general set-off against any apparent deficiencies of preparation.

passages in prose and verse not read before, and of passages of English prose into Latin. The examiners, Mr. T. E. Kebbell, Classical Tutor in University Hall, and Mr. W. A. Case, agreed in assigning the prize to Mr. Dare, placing Mr. Venning second and Mr. Coupland third.

Mr. Kenrick then proceeded to address the assembled Trustees, friends and students. He said :

The results of the examinations of the classes have been as satisfactory as they could be expected to be, considering the variety of subjects which they have embraced, and that they have been preceded by long examinations in University College, which I believe have not even yet been brought to a close. The discourses delivered from this place have appeared to me to manifest more than usual thought and care, and have generally been delivered with an earnestness which indicated that they were the fruit of conviction as well as study. I have remarked in them, indeed, a tendency to revolve in a somewhat limited circle of ideas and phrases, a fault which will probably be best corrected by experience of ministerial duty on the one hand, and on the other a less exclusive admiration and study of a particular class of writers.

The circumstances in which we meet to-day render the choice of a topic on which to address you as a body, a matter of some difficulty and delicacy. To the past, from which so many painful recollections rise up on every side, I will no farther advert, than to express my hope and my trust, that my friends to whom your theological instruction is henceforth to be committed, will prove themselves not less zealous for your improvement, not less laborious in the acquisition of the knowledge which they are to communicate to you, not less faithful and conscientious, than the Professor whose connection with you is about to cease. In the prospect of an important change of instructors, it may not be unseasonable to address a few hints to you, respecting the relation between your teachers and yourselves. The exhortation, "Take heed how ye hear," is as necessary for the disciples of human masters, as it was for the followers of our Lord.

I shall not dwell on the common and obvious duties which spring from this relation, even in the lowest of its degrees,—respectful attention, regularity of attendance, and a faithful improvement of the precious but transient time which is to furnish succeeding years with its store of necessary knowledge. The neglect of

such duties shews defective moral habits, and is a subject for censure rather than for exhortation. Those of which I speak are of a higher kind, and cannot be enforced by penalties, nor their performance secured by mechanical arrangements. It must spring from sentiment and conviction, such as may reasonably be expected in those who have reached an age of serious reflection, and are standing on the threshold of practical life.

Your relation to your teachers, as students of theology, differs in some important respects from all other relations of the same kind. In the preparatory branches of academical training, in science, philology and history, you have been chiefly recipients of knowledge, in regard to which little doubt or difference of opinion can prevail among well-informed persons. Energy and industry have been the qualities chiefly demanded. But when you enter on the field of theology and religious philosophy, you no longer find one broad road traced for you, which you may follow without doubt or hesitation. It is crossed by a multitude of paths, of uncertain termination, and leading in opposite directions, and no infallible guide stands ready to relieve your perplexity. Here new qualities of mind must be called into exercise. You are at once to learn and to judge; to receive from others the materials of knowledge; to fashion them for yourselves into definite conclusions. There is something startling, it must be confessed, in the wide extent, the variety, the difficulty of the subjects which are to be presented, within a limited time, to minds necessarily inexperienced in the estimate of evidence, and from temperament usually more inclined to prompt decision than to patient investigation. There are to be brought before you questions of philosophy, in the departments of psychology and ethics, on which the intellects of the world have been exercised for ages, without producing uniformity of opinion; questions of biblical criticism and interpretation, respecting which men of the profoundest learning have differed; to say nothing of questions belonging to the region where theology and philosophy meet, and partaking of the difficulties and the obscurities of both. It is, no doubt, an evil that these questions should be forced on you, as it were, for decision at the present period of life; but it is unavoidable. Diligence may overcome the difficulty arising from the amount of knowledge required to form a judgment upon them, and your Professors will no doubt be careful not to overwhelm you with a variety, which reduces

even diligence to despair. But they cannot supply you with that matured judgment which the final and complete decision of the questions mooted before you demands. Need I say, how powerfully the considerations which I have now mentioned should enforce the duty of a modest diffidence in regard to your conclusions, or how inappropriate anything like dogmatism would be, under the double difficulty of mastering all the necessary elements of judgment and of forming a sound decision upon them?

You will perhaps say that it is impossible for you to remain in doubt; that the moment you quit the academical walls, you are in most cases called to appear before the world as professors of a definite faith, and engage in the weekly discharge of duties which impose a declaration of your religious convictions; and that if a state of indecision were not too painful to be voluntarily borne, it would prevent your services from being beneficial to others. I acknowledge that this is an evil inherent in a system of education for the Christian ministry, which does not begin by exacting a confession of faith, nor require the professor of theology to make the establishment of a system the chief business of his teaching; but which encourages and even requires its pupils to keep their own judgments in exercise, during their whole course of study. Yet I should deeply regret, if we were tempted to sacrifice this cherished and essential principle of our Institution, to the desire of sending forth trained advocates of a certain system of opinions. Providence seldom allows us to enjoy good unmixed with evil. To temper the evil which we cannot wholly eliminate, and reduce its influence to the least possible amount, is one of the great problems of practical wisdom. I hope that in regard to those essential truths which should form the chief topics of a preacher's, especially a young preacher's, instructions, you are not in danger of being perplexed with doubts. I am sure that it will be the anxious desire and earnest effort of your teachers to establish in your minds a firm faith in these principles, and thus to enable you to commence your ministry in that spirit of earnest sincerity, which alone can make it profitable to others or satisfactory to yourselves. It is neither for you nor for us to prescribe how they shall lead you to this faith. We cannot even hold them responsible, if now and then their efforts fail. The freedom of academical teaching requires that *their* conscientious convictions should be respected, as well as *yours*. Nor can I con-

ceive a more unhappy manifestation of that love of our own opinions, which often assumes the guise of a love of Truth, than that those who hold one faith in common, should view each other with distrust, on account of the different modes in which that faith has been attained.

Were I to warn you against indulging too eager a desire to shew that you have partaken in the progress of your times, you might think I was only manifesting that inclination to stand upon the old ways, which characterizes a certain period of life. As the generations of men are not created and swept away at once, every country, every circle of society, every religious community, contains a mixture of the old, the middle-aged and the young, whose different impulses and habits make it difficult for them to understand each other, or to act in harmony. The ancients sometimes represented the past and the future by a statue with two heads, looking in opposite directions. Had there been any speculation in their stony orbs, or any flexibility in their rigid necks, still neither of them could have taken in more than half the horizon, and each would have seen only what the other could *not* see. And this is somewhat emblematic of the position in which we stand to each other, in regard to this question of Progress; one looks only before, and the other only behind. But if we are to enter into each other's feelings and views, we must release ourselves from this cramped and constraining posture, and take in the whole field of life. That theology must be a progressive science, is obvious from its very nature; it cannot be independent of history, philology and philosophy; and these all will admit to be progressive. We derive our knowledge of it from the exercise of our human faculties; our predecessors had no inspiration to guide them in the construction of their systems; and it is the duty of the teacher of theology to point out what seems to him unsound in them, and impart any new light furnished from the subsidiary departments of knowledge. And it is your place respectfully to listen to their teaching, though it may be at variance with what you may have been taught elsewhere.

This question of Progress in theology would offer no difficulty if it were confined within the walls of the lecture-room. But opinions long cherished become interwoven with our moral and religious being; and those who are in middle and advanced life, and who form, if not the largest, the most influential part of our religious communities, are grieved and offended when a youthful votary of Pro-

gress tells them that they have been in error. How then is a collision to be avoided which may end in disruption?

Were it a question of dress, or manners, or modes of speech, the prudent maxim of the poet would be the safe and sufficient rule:

Be not the first by whom the new is tried,  
Nor yet the last to lay the old aside.

But to apply this rule of good taste to religious convictions would be to compromise the dignity of Sacred Truth, and deny the paramount authority of her claims. It is therefore in the interests of Truth herself that I suggest, not suppression or compromise, but caution and deliberation. Candour, modesty and good temper,—qualities which ought not to be wanting in a Christian minister,—will generally enable him practically to reconcile duties which theoretically appear to be inconsistent. If you feel it to be a duty to make your opinions known, it is surely no part of that duty to announce them in paradoxical and startling forms, or to treat opposite opinions as if they were worn-out prejudices. Your ministry will not be of a month or a year. If it is your serious and deliberate conviction, that the old systems of Christian doctrine and their proofs are unsound, you will have the opportunity of building up something better, by your public discourses, by the instruction of the young, by directing the theological reading of your hearers. In this way the mind of religious communities may be gradually opened to the reception of new truth, or the acceptance of old truth in a more enlarged and comprehensive sense. If the new leaven is thus slowly and carefully kneaded into the mass, the whole will rise and swell together, without rift or fissure.

It is impossible to review the history of opinion, especially theological opinion, without perceiving how much it has been influenced by the tendency of mankind, to range themselves under the standards of certain leaders, to whom they swear fidelity, and whom they think themselves bound to follow, wherever they may direct their march; and though they may have enlisted under the banner of Freedom, they may make themselves the slaves of another's will and judgment. The student, however he may acknowledge the wisdom and virtue of his instructor, should never become a partizan. It is true that nothing renders the relation between the teacher and the learner more delightful to both, than an affectionate confidence on the learner's part. And if it were the chief object of education to

produce exact copies of the master's mind, it would be well that the receiving mind should be rendered plastic by the genial warmth of the affections. But no teacher, who understands the true nature of his office, will desire such an influence, even through the medium of the affections. Real independence and freedom of thought cannot be secured by the mere absence of subscription to articles. Each seeker after truth must be the guardian of his own liberty, allowing neither fear nor favour to influence him.

Every great principle has its hour of trial, when faith in it is shaken by its results not according with our expectations and wishes; and no little firmness of purpose and comprehensiveness of view is required, to hold steadily by the principle, and trust to futurity to establish its soundness. I cannot but think that in you and your successors the great principle of the freedom of theological instruction is undergoing its trial. That you may justify it by finding, as the result of your unfettered search after truth, the resting-place of a firm and rational belief,—that you may be faithful followers of Christ and successful ministers of his gospel,—is the prayer of all who are concerned for your welfare and usefulness, and the honour and prosperity of the place of your education.

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REV. G. VANCE SMITH.

This gentleman has for the present retired from public life, after having for ten years filled the important office of Professor of Theology in Manchester New College. On the circumstances which led him to withdraw from the College we feel no disposition to dwell. It was felt by some of the friends and supporters of the College that Mr. Smith, "after devoting many years of laborious study to qualify himself for duties which he has discharged with great conscientiousness and ability, was entitled to the respectful sympathy of his friends, in consequence of the very unexpected termination of his Professorial office." A subscription was entered into, which exceeded 300 Guineas; and it was resolved to present the testimonial to him on the close of the College Examination, at the moment when his Professorial duties were about to terminate. A numerous assembly of his friends, including both ladies and gentlemen, gathered together in the College Library. The chair was taken by Mr. J. A. Turner, M.P., who was supported by Mr. W. R. Wood, Mr. Eddowes Bowman, Mr. J. Ashton Yates,

Mr. A. Sydney Aspland, Mr. R. P. Greg, Rev. Thos. Madge, Rev. Edwd. Tagart, Rev. J. J. Tayler, Rev. John Kenrick, Rev. R. B. Aspland, Rev. John Colston, Rev. J. H. Ryland, Rev. Ph. Le Breton, &c. &c.

On taking the chair, Mr. Turner said that he felt it an honour to preside on an occasion which was both interesting and painful. The friends of Mr. Smith desired to express to him their regret at his quitting an office which in their estimation he had filled with honour to himself and credit to the College. He would not trust himself to speak of the circumstances which had induced Mr. Smith to retire, but would call on two friends before him to speak on the occasion. Mr. Madge would express to Mr. Smith the feelings of the ministers who had united in this offering of respect; Mr. W. R. Wood those of the laity.

Rev. Thomas Madge then assured Mr. Smith of the high regard in which he was held by very many of his brethren, of their sense of the fidelity which he had shewn in the discharge of his onerous duties, in the performance of which he had approved himself as a gentleman, a scholar and a Christian.

Mr. W. R. Wood, then addressing Mr. Smith, reminded him that ten years ago he had had the pleasure of proposing him as Professor of Theology, and in the opinion of his fitness for that office he had never wavered. After alluding to the peculiar difficulties which had accompanied the discharge of his duties, he expressed his belief that any failure had resulted not from himself, but from circumstances quite independent of himself. He then presented Mr. Smith with a pocket-book containing 300

Guineas, and expressed the hope that whatever pain his separation from the College might occasion him, he would be hereafter able to look back with satisfaction on the tribute of respect paid him by his friends.

Rev. J. J. Tayler expressed his cordial regard for Mr. Smith. Their colleague-ship had been carried on with unbroken cordiality. If his wishes could have ruled it, their connection would not have been broken. He could not hope to have another colleague whose respect and sympathy for himself would equal that uniformly shewn to him by Mr. Smith. He deeply regretted the separation now taking place, and tendered to his friend his earnest wishes for his future happiness.

Rev. G. V. Smith acknowledged in suitable terms the generous kindness of his friends, which was the best alleviation of his trials. To Mr. Tayler, his feelings were those of respect and gratitude. In regard to his own qualifications for the office he had just resigned, kind and flattering as was the estimate of his friends, he could not but now perceive that he laboured under some deficiencies. He knew that the gentleman who was to succeed him in the performance of his office, would bring to the task talents far greater than he possessed. He would not utter one word of crimination in respect of the past, but must be content to express, in language very inadequate to his feelings, his earnest gratitude to his friends.

After votes of thanks to Mr. Turner for presiding, to Rev. J. H. Ryland and Mr. Bowman for having acted as Secretaries, the meeting separated.

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## MARRIAGES.

May 20, at the Brixton Unitarian chapel, Effra Road, by Rev. James Martineau, of Liverpool, WILLIAM THOS. GREENHOW, Esq., of the Middle Temple, barrister-at-law, to MARIAN, eldest daughter of the late Chas. MARTINEAU, Esq., of Tulse Hill.

May 20, at Fitzwilliam-Street church, Huddersfield, by Rev. J. K. Montgomery, LEOPOLD WOLLHEIM, Esq., of Glasgow, to SUSAN, second daughter of Jas. LIEBREICH, Esq., of Huddersfield.

June 1, in the Great Meeting-house, Coventry, by Rev. Thos. Hunter, Mr. JOHN PYE, Islington, to REBECCA, youngest daughter of Mr. Thos. CLARK, of Coventry.

June 3, at the Ancient chapel, Toxteth Park, Liverpool, by Rev. W. H. Channing,

CHARLES BOOTH, Esq., of Liverpool, to HANNAH, daughter of the late John CUMBERLAND, Esq., of Leicester.

June 9, at the Upper chapel, Sheffield, by Rev. Brooke Herford, Mr. STEPHEN BACON to CAROLINE, eldest daughter of Mr. George EADON, Tipton House.

June 12, at the Unitarian chapel, Mead Row, Godalming, by Rev. Joseph Smith, Mr. ROBERT ROWLAND, of Horsham, to Miss MATILDA LEWER, of Rushett Common, near Guildford.

June 22, at the Old chapel, Dukinfield, by Rev. R. Brook Aspland, M.A., Mr. WILLIAM STANLEY BURTON, of Stalybridge, to HANNAH, daughter of the late Mr. Josh. CHEETHAM, of Newton Heath, Lancashire.

## OBITUARY.

April 20, at Leamington, deeply lamented, Mrs. NOEL, the beloved wife of Charles Noel, Esq.; and on the 7th of May, C. NOEL, Esq., in the 48th year of his age.

When those are removed by death who were eminent in their lives for their noble characters and great labours, some account of their virtues is not only due as a tribute of respect to the memory of departed friendship, but is much to be desired for the inspiration and encouragement it may give to those who are like-minded. It is with this view that the writer of this notice now offers a brief memoir of the lives of two pre-eminently Christian friends whom a mysterious Providence has lately removed from a scene of great usefulness and active benevolence.

Mr. C. Noel, whose death is so much lamented and whose loss is so much felt, was the son of the late Rev. Thomas Noel, Rector of Kirkby, in Leicestershire, to whose valuable benefice he would have succeeded if he had yielded to the wishes of his friends in taking orders in the Church of England. Like many others who have been eminent for their excellences, Mr. Noel was brought up under the watchful care of a most virtuous and pious mother, whose name he never mentioned except in the highest terms of filial admiration, and whose memory he seemed to cherish with great affection and reverence. It was to her early influence that he attributed his preservation amidst the temptations, which were of no ordinary kind, to which his circumstances in after life exposed him. In his sixteenth year he entered the Royal Navy; when, surrounded by the worst moral influence, he not only kept himself pure and unspotted, but won the respect and confidence of all. And, if he had continued in the service, it is more than probable that he would have ultimately been promoted to a high position. His character, abilities and courage, together with the influence of his high family connections, might justify such an expectation.

In 1831, Mr. Noel left Her Majesty's service, having been appointed by Lady Noel Byron to be her land agent in Leicestershire,—an office which he held up to the time of his death, and to which he devoted himself throughout, with a fidelity and self-sacrifice perhaps without parallel in that kind of relation which he sustained. Such is the testimony of

those who knew him for many years, and who had observed his conduct from the commencement of his engagement. His chief aim was to improve the physical and moral condition of the tenantry; and in this work he was encouraged and supported by the noble Lady on whose estate the scene of his labours lay. It was an ever-abiding conviction with Mr. Noel, which he strictly carried out in his life, that the powers and endowments which the Giver of all good is pleased to bestow on his children, are a *sacred trust*, granted for the purpose that the strong may help the weak,—that the more educated and refined may, by personal and direct influence, elevate their less favoured brethren. In accordance with this conviction, he was engaged almost every day in some work of benevolence. Every society which had for its object the improvement and elevation of the working class, or the alleviation of their sufferings, found in him a willing and able supporter. Neither disappointment nor ingratitude ever cooled his ardour or damped his enthusiasm in any cause. His benevolence was not of a superficial kind, nor practised in ignorance of human nature; for few men had better knowledge of the human heart, and of the hidden springs of action which move men in every-day life, than he had. On every question and in every matter he could penetrate below the surface of things; and this exercise of thought, as well as the trying action of circumstances, seemed only to strengthen him in his faith and in his work. And for this reason friendly intercourse with him was peculiarly wholesome and encouraging. His was a noble character; and the secret of it was the strong and deep religious convictions he cherished, and the Christian views he held respecting the character of God and the destiny of man. They were not indeed those he had received from his early instructors: he had been brought up under a very different religious influence from that he was anxious to exert on those who were near and dear to him. When he lost his faith in the old doctrines which contradicted his reason and his highest moral sentiments, he still continued to be deeply interested in the subject of religion. Indeed, he possessed the spirit of faith in a greater degree than most; which enabled him to be so faithful, so earnest and so hopeful. Mr. Noel was of an inquiring turn of mind; but while fearlessly, though reverently, seek-

ing for the truth on every subject to which he directed his attention, he was especially careful to avoid the fatal error into which some fall, of neglecting the practical duties of life through an excessive devotion to mere speculative pursuits. Whatever light he distinctly saw, he implicitly followed; whatever truth he perceived, he humbly obeyed. His every-day conduct was strictly in accordance with the fundamental Christian doctrines, which he had always held with a firm grasp, of individual responsibility, immortality and retribution.

In June, 1836, Mr. Noel married Mary Anne, daughter of the late Rev. Jerome Dyke, Rector of Burbach, near Hückley. This lady heartily entered into the views and plans of her husband, and assisted him in all his benevolent efforts. She was of a kind and sympathizing disposition, and was constantly engaged in cheering and assisting the poor. Indeed, she appeared to be never so happy as when ministering to the pleasure or improvement of others; and what especially enhanced the value and power of her benevolent assistance was the hearty and warm sympathy with which it was accompanied. As an instance of the way in which she helped and cheered the poor and suffering, the writer of this notice may mention that the last time he had the pleasure of seeing her, she was busily occupied in finishing some work for a poor needlewoman, who was unable, owing to illness in her family, to get ready her task by the prescribed time. Mrs. Noel was very much interested in the Day and Sunday schools of the High-Street chapel, Warwick, to which she and her family devoted much of their time and attention; and these institutions have sustained an irreparable loss in her death.

Mr. Noel, on entering on his new duties as land agent to Lady Noel Byron, at once set himself to the task of improving the condition of the peasantry in his neighbourhood. He was now in his own element, and many circumstances favoured him in his efforts. The whole village of Kirkby, and a considerable portion of the surrounding district, belonged to the proprietor for whom he acted. He established schools, lectured to the people on popular and interesting subjects, and frequently got up social meetings for the poor, with the view of withdrawing them from the public-house. *Intemperance* he soon discovered was the greatest obstacle in the way of elevating the working class; towards its removal in his own neighbourhood he therefore gave his earnest and

continued attention; and at length he enjoyed the satisfaction of seeing his persevering efforts crowned with complete success. Long before his death, intemperance was *completely* banished from the village of Kirkby.

Mr. Noel was a man of high principle and of an uncompromising spirit. No worldly advantage could induce him to swerve from the path of rectitude, or tempt him in any way to tamper with his conscience. It has already been stated that his friends wished him to enter the Church. The circumstances under which he refused to comply with their desire speak well for him. One of the Bishops offered to ordain him at once, without requiring of him to pass through the usual curriculum at college; and the valuable living of Kirkby (which is in the gift of Lady Noel Byron) was ready for him. But he declined these tempting offers from conscientious scruples. His whole life was in keeping with his conduct on that occasion. He continued to the end remarkable for his integrity, his strength of character, as well as for his benevolent and philanthropic spirit.

Mr. Noel brought his family to reside at Leamington about the beginning of the year 1854, when he joined the Unitarian congregation assembling at the High-street chapel, Warwick, and continued, up to the time of his death, one of its most active and valued members. Long will he be remembered in that society for his frank and manly character, his practical benevolence and self-sacrificing spirit. On Sunday, the 17th of May, funeral sermons were preached, at Warwick, in the High-Street chapel (by the Rev. D.D. Jeremy), at Kirkby, in the parish church (by the Rev. — Young). The members of the Warwick congregation, while lamenting their loss and bowing submissively to the decree of a mysterious Providence which has removed in so close succession two of their fellow-worshippers, are consoled by the thought that the departed are gone to their reward—to join the assembly of the faithful. "Blessed are the dead who die in the Lord: even so saith the spirit: for they rest from their labours, and *their works do follow them.*"

Warwick.

D. D. J.

January 4, near Pashawur, Bengal, in the 29th year of his age, GEORGE FISHEY THOMPSON HILL, A.B., Trinity College, Dublin, assistant surgeon in Her Majesty's 87th Royal Irish Fusiliers, eldest son of Mr. George Hill, merchant, Boston, Lincolnshire.